

24. 2. 15

25. 2. 36

SCS #1266

Thomas F. Torrance

SCS #1266



JUSTIFICATION

Onely upon A

SATISFACTION:

WHO R Vindicates

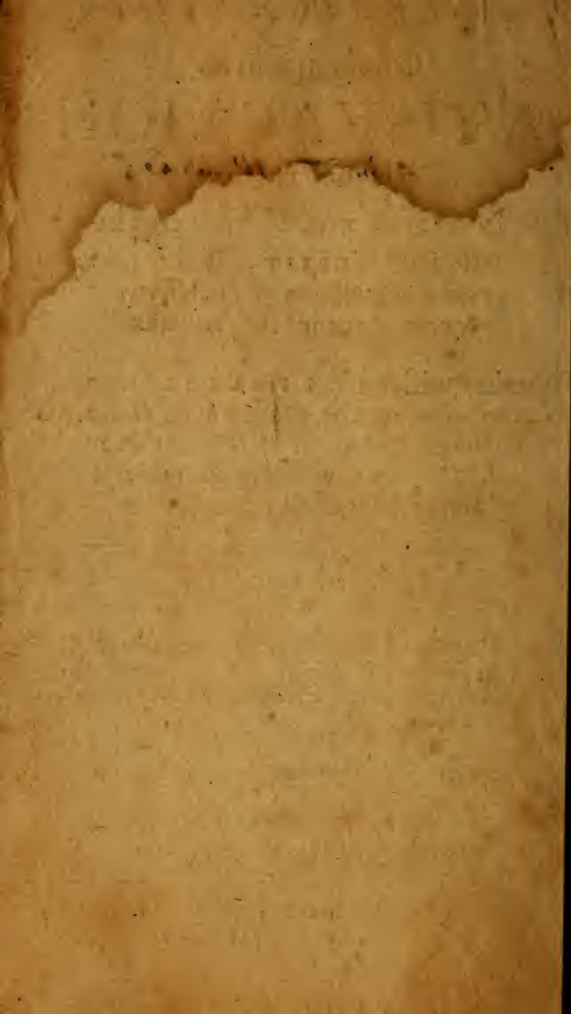
The Necessity and Verity of the Satisfaction of CHRIST, as the alone ground of remission of sin, asserted & opened against the Socinians.

Together with an APPENDIX in vindication of a Sermon preached on Heb. 2. 10. from the exceptions of H. W. in a Pamphlet called, *The freeness of Gods grace in the forgiveness of Sins by Jesus Christ.*

By Robert Ferguson.

- Mat. 53. 6 The Lord laid on him the iniquity of us all, H. b. He made the iniquity of us all to meet on him
7. He was oppressed and he was afflicted, H. b. It was exacted, and he answered,
- 2 Cor. 5. 21 He hath made him to be sin for us that knew no sin, that we might be made the righteousness of God in him.
- Gal. 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us.

LONDON, Printed for D. Newman, at the Chi
14 Cross Arms near the Hospital in Little Britain 1708





*To every Christian judi-
cious Reader, who is ten-
der of the Honour of our
Lord Jesus Christ, and the
Faith delivered to the
Saints.*

REader, There are seve-
ral things which I de-
fire to bespeak thee, which
it is not fit, both in respect
of thy self and the Truth,
that thou shouldst be igno-
rant of.

1. The Doctrine here as-
serted, is one of the most im-
portant in the whole Gospel:

To the Reader.

for though all in the Scripture be true, yet every thing is not alike weighty, nor alike necessary either to be known or believed. There are some Truths which we are bound onely to believe, in case we know them to be revealed ; there are others necessary to be believed and known in order to our being saved. The first depend onely upon Gods veracity, that he cannot deceive us in any thing he makes known ; The second upon the necessary connexion which God hath established betwixt such a Doctrine and such an End ; so that happiness is not
to

To the Reader.

to be arrived at, but through the knowledg and belief of such a Truth : so that there pure *ignorance* or *nescience* is damning ; whereas it is at most but damnable to err in the other, in case there have been sufficient means and opportunities of conviction. Some Errors do only scratch the face, others stab the very heart of the *Christian Religion* ; some do onely deface the *Building*, others overthrow the *foundation*. There are some mistakes of well meaning men, *Rom. 15. 1.* and every error is not inconsistent with *salvation*, *1 Cor. 3. 12.* neither are we upon

To the Reader.

all differences to renounce mutual communion, *Phil.* 4. 15. But then there are also *Doctrines of Devils*, *1 Tim.* 4. 1. *Which whosoever continues to profess, are to be rejected*, *Tit.* 3. 10. Neither are we to bid such, *God speed*, *2 Job.* v. 10. Now if there be any *Doctrines* in the world of this quality, that here disputed against, with some others of the like complexion held by the *Socinians*, are.

2. The Truth here established, is a *Doctrine* which the Churches of God have been in all ages in the possession of; not but that
some

some men have gainsaid, but they have been still upon so doing disclaimed for *Here-ticks*. The rise of this abomination of denying the satisfaction of Christ, is charged upon the *Pelagians*, which being afterwards cherished by one *Abailardus*, was at last fully ripened by *Servetus* and *Socinus*, &c. men whose names have been justly accounted hateful, by all to whom the glory of *Jesus Christ* hath been dear.

3. The denial of the satisfaction of *Jesus Christ* is but one part of the Gentlemens Divinity ; the denial of the

To the Reader.

Deity of *Jesus Christ*, and of the *Holy Ghost*, with several Opinions of the like tincture, make up their *Creed*: That *Socinianism* is but a kind of *Turcism*, is proved by several; see *Hotting. Hist. Orient. lib. 3. c. 3.* And that they are not *Christians*, however they mistile themselves so, is demonstrated by others; see *Hoornb. apparat. ad Controvers. Socin. p. 73. &c.*

4. This is not the first attempt they have made in this *City* and *Nation*, to overthrow the *Faith* of the *Saints*; one *Biddle* went before them, some years ago, in

To the Reader.

in the same undertaking; & how much soever by some those times are branded for *heretical, wilde, and licentious*, yet it is well known what entertainment the *persons* who then *governed* gave both the man and his doctrine, for besides the burning of his book, and the imprisoning of himself, they appointed a learned *person* to refute him, whose labours in that affair have been admirably useful. What countenance or success they have of late had, and to what number they are encreased, is fitter to bewail than to recount. However I cannot
but

To the Reader.

but say that I was greatly surprised to hear that such a Pamphlet should be Licensed : Mistake me not Reader, as if I were positive in it, for I should rather think that supposing some of the Chaplains were not under the restraint of their conscience, yet that they should consult more the favour and credit of their Masters, than dare to do such a thing ; but I leave this to be inspected and debated by others : onely I must say that he behoves to have first, renounced the 39. Articles, and the Doctrine of the Church of *England*, who-
ever

To the Reader.

ever either in this, or in any other point befriends the *Socinians* ; and I am ready to believe that should any of them arise to the support of that abomination, if others should be silent, yet the learned Dr. *Gunning* would take notice of them, having so worthily the last Commencement declared himself in opposition to the whole body of the *Socinians*.

5. It is fit thou shouldest know, that they boast of giving a speedy Answer, and several have been named as ready for that undertaking ; we have had a taste of the strength of one of them already

To the Reader.

ready, in his whole Christ a
meer creature ; and seeing he
abides still in that perswasion,
he may do well to vindicate
it from the confutation
of Mr. Eaton. If his friends
do not belye him, he is about
publishing a Commentary
on the 53. Chap of *Isaiah*,
to discharge Christ from be-
ing meant or intended in all
or any part of that Chapter.
I suppose it will hardly re-
ceive the favour (though it
be in a certain persons hand
to that purpose) to come
abroad *cum permissu* ; but
when or however it comes,
there will not be those want-
ing to refute it. They talk
high

To the Reader.

high of a Forraigner who is lately come over, but if he find himself *par negotio*, he had best attempt the vindication of his *Father*, either his book *de uno Deo*, from *Placaus*, or his book *de satisfactione*, from *Essenius*. I do not carve them out work elsewhere, to avoid being fallen upon my self, but to show that what they bring fresh upon the stage, hath been again and again refuted, without the least attempt of a reply. I confess at the rate they confuted my Sermon, they may soon answer the present book, and a hundred more of this nature, and if they take that course, the world will not think me nor any other obliged, to *rejoin*; but if they shall think fit to do it methodically, and *κατὰ πόδας*, they shall be attended to: though the doctrine would not be the less true, should I fail in the defence of it.

6. The occasion of the Sermon
which

To the Reader.

which hath proved the rise of this debate, was meerly a regard to the honour of our Lord Jesus Christ, and the faith delivered to the Saints, which as I was informed, begun both clandestinely and openly to be undermined and assaulted ; and I find now that I was not mistaken in my information. The way of managing it on my part, I hope both first and last hath been such as becomes a Preacher of the Gospel. If any think it a trespass that I preached, I must leave it to them who have power, to act as they see good.

7. If any should be offended at my asserting the absolute necessity of a satisfaction, on supposition of God's saving sinners ; I must tell them, but without reflecting upon those who refound a satisfaction upon the alone pleasure and wisdom of God ; that those who have managed this truth most ad-

van ta-

To the Reader.

vantageously have taken the same method. Scholars may consult *Essenius, Voetius, Hoornbeck, Amyraldus, Dr. Owen*, and of late *Turretinus*.

8. I know not whether the Adversaries will vouchsafe to read over what I have written, but if they do that, yet I know the nature of the men too well, and their prepossessions to expect that they should be the better, the confession of *Socinus* bars me from all belief of reclaiming men of that kidney. For thus he writes speaking of satisfaction, *Ego quidem, etiamsi non semel, sed saepe id in sacris monumentis scriptum extaret: non idcirco tamen ita rem prorsus se habere crederem, ut vos opinamini*, de *Servat.* l. 3. c. 6. But I hope I may desire of others that they would seriously peruse what is here tendred; do not look upon these things, as things at a distance
wherein

To the Reader.

wherein you are not concerned;
and be sure to improve the belief
of these doctrines to a Gospel
strictness, otherwise your being *orthodox* sets you never the more
out of eternal danger: but if you
will be faithful in this, I then refer
you to *John* 7. 17. *If any man
will do his will, he shall know of the
doctrine, whether it be of God, or
whether I speak of my self.* That
the Lord would give the much of
the *anointing*, and thereby lead the
into, and establish the in the truth,
is the prayer of him who desires
according to his trust and gift to
approve himself.

The Servant of Christ

to thy advantage.

R. F.



CHAP. I.

In what sense to justify and justification are to be taken and understood in this affair.



O justify, is either I will not
taken in a moral insist on
sense, or in a judi- the words
cial; for the work- **קִיּוּם**
ing a change in a **הַחַיִּים**, **וְ**
mans person, or **הַחַיִּים**, **וְ**
the making a change in his estate. **הַחַיִּים**, **וְ**
By the first, he is made a new crea- **הַחַיִּים**, **וְ**
ture: By the second, he is absolv- **הַחַיִּים**, **וְ**
ed at the Bar of Justice. The Pa- **הַחַיִּים**, **וְ**
pists contend wholly for the first **הַחַיִּים**, **וְ**
sense; namely, that justification **הַחַיִּים**, **וְ**
ought to be taken for the infu- **הַחַיִּים**, **וְ**
sion of holiness, and the Reformed **הַחַיִּים**, **וְ**
for the second, viz. the discha- **הַחַיִּים**, **וְ**
ging and absolving one in Law **הַחַיִּים**, **וְ**
B **הַחַיִּים**, **וְ**

the making a change in his estate. By the first, he is made a new creature: By the second, he is absolved at the Bar of Justice. The Papists contend wholly for the first sense; namely, that justification ought to be taken for the infusion of holiness, and the Reformed for the second, viz. the discharging and absolving one in Law.

Now that this, and not the former must be the meaning and sense of the Holy Ghost in this affair, appears,

*Voces qui-
bus utitur
Sp. S. nul-
libi in to-
ta Scrip-
tura, infa-
sa iustitia
iustum fa-
ce, notant.
nec apud
probatos
latinitatis
Auctores,
hec sensu
usurpan-
tur.*

1. Because otherwise we should confound justification, and sanctification, which the Scripture every where distinguisheth, *1 Cor. 6. 11. But ye are sanctified, but ye are justified*, *Rom. 8. 29, 30. whom he called*, (namely, to a conformity to the image of his Son) *them he also justified*. 1. In sanctification, the change is absolute and inherent; in justification, relative and juridical, 2. Sanctification is gradual and successive, justification is instantaneous, and compleat at once. 3. By the first we are made like God, by the second we are taken into the favour of God. 4. Sanctification is the subduing the dominion and power of sin in us. Justification is the removing the obnoxiousness to the curse which was against us. Though these

these two in the case we speak of be ever *united*, yet they are not to be *confounded*. They *differ* as to the *prædicate*, though they be not *separate* as to the *subject*; though where the *one* is, there the *other* be also, yet the *one* is not *formally* the *other*. In many other cases they are separable, one may be *morally* just, and yet not *juridically* justified; as Christ, who though he was every way *innocent*, Pilate himself being Judge, *Joh. 18. 38. Joh. 19. 4, 6.* yet he *was condemned*; and on the other hand one may be morally unjust, and yet judicially acquitted, daily experience bearing witness: however in all cases they are distinct. But to say the truth, the Papists acknowledge no pardon of sin distinct from sanctification, for though they speak of remission, yet they always understand it by renovation, which is a stumbling at the very threshold, and an argument of

their little insight into this mystery of God.

2. Because the Apostle, who so often useth the word, never useth it for the *Infusion of holiness*, but for a *judicial absolution*, and therefore opposeth it not to *pollution and defilement*, but to *accusation and condemnation*, Rom. 5. 18. As by the offence of one judgment came upon all to *condemnation*, even so by the righteousness of one, the free gift came upon all men unto *justification* of life, Rom. 8. 33, 34. It is God that *justifieth*, who is he that *condemneth*. And accordingly he describeth it by *remission of sin*, not by *renovation of nature*, Rom. 4. 7. and by *Imputation* of righteousness without us, to us, not by an *Infusion* of holiness, or working of grace in us, Rom. 4. 6.

3. Because the question betwixt the Jews and the Apostle, was not whether we were renewed in our souls by the works of the Law,

Law,

Law, or by Faith, but by which of them we were *acquitted* at the Bar of God. This is clear throughout the whole dispute.

The word then is to be taken in a judicial legal sense, and so is opposed to condemn ; now in this sense it is used two ways in Scripture.

I. For the *declaring* of one *justum* just, *1 Tim. 3. 16. justified* in the *judicare,* spirit the Son of God, having as- *vid. Mat.* sumed our nature, being made of *11. 19.* a woman, *Gal. 4. 4. taking flesh* *Mat. 12.* and blood, *Heb. 2. 14. and mani-* *37. Luc 7.* *29 & 16.* *15.* festing himself in the flesh, he was judged by the world, not onely to be a meer man, but condemned as an Impostor and Malefactor ; now he was justified in the spirit, that is, in and by the spirit ; He was not only vindicated, and proclaimed innocent from all the accusations of his enemies, but withal approved and declared to be the true and the great God ; partly by the

attestation of the Holy Ghost, in visible descent on him at baptism, *Mat. 3.* last, partly by audible voice both then, and at other times, *Mat. 17. 5. Joh. 12. 28, 29.* partly by the testimony of miracles, which he wrought by the spirit, *Heb. 2. 4. Act. 2. 22.* partly by that great testimony of raising himself from the dead, through the eternal spirit, *Rom. 1. 4. Act. 13. 33. 1 Pet. 3. 18.* partly by the testimony of the Prophets and Apostles, who as they spake by the inspiration of the spirit, *2 Pet. 1. 21. Joh. 16. 13.* So they bare witness to the divinity and Godhead of Christ. This also is the import of the word, *Jam. 2. 21.* was not *Abraham* our father *justified* by works, i. e. *declared to be just*; by the offering of *Isaac*, *Abraham* testified his faith to be true and right, *Gen. 22. 12.* by this I know that thou fearest me, upon which God reneweth unto him
the

the promise, as a *testimony and declaration* that he was justified.

2. But most properly, and also most frequently, it is made use of to signify to *absolve and acquit* in judgment; *Act. 13. 29.* by him all that believe *are justified* from all things, from which he could not be *justified* by the law of *Moses*, *Rom. 2. 13.* not the hearers of the law are *just* before God, but the doers of the law shall be *justified*, *Rom. 3. 20.* by the deeds of the law shall no flesh be *justified* in his sight, see *Rom. 5. 16, 17. 1 Cor. 4. 4. Gal. 12. 16, 17.* Now this is the sense we are to understand the words in, in this affair, to discharge by *accounting righteous in law.*

*Justum
judicare,
vid Deut.
25. 1. ps.
143. 2
Rom. 8.
33, 34.*

CHAP. II.

Some things proposed in general, towards the better clearing the common notion of justification. Justification is an act of justice. Only just men can be justly justified. Those who are once unjust cannot be acquitted as just without a satisfaction. No necessity that satisfaction be made in kind, or that it be made by the party offending. May be made by doing, or suffering, or both.

HAVING established the sense of the words, that in the affair before us we are alone to take them in a judicial sense; some things are to be offered in the next place for the rendring more easie and clear the common notion of our justification.

I. Justification is an act of justice, and not of mercy, *Rom. 3. 26.* To declare his *righteousness*, that he might be *just*, and the *justifier* of them which believe in Jesus.

This

This is the difference betwixt *forgiveness* and *justification*, that the first is an act of *mercy*, the latter an act of *justice*. The word *justify* is a judicial word, and in all Courts of Judicature, proceedings ought to be according to *right*, and not according to *favour*; and sentence should not be according to *mercy*, but *law*; *grace*, but *equity*, *Exod. 23. 2, 3, 6.*

2. None but *just men* can be *justly justified*; a man must be just, or made just before he can be justly justified, *Deut. 25. 1.* If there be a controversie between men, and they come unto judgment, that the Judges may udge them, then they shall *justify the righteous* and *condemn the wicked*. There is a wo denounced against him that shall *justify the wicked*, *Isa. 5. 23.* *Solomon* tells us, that he who *justifies the wicked*, is as much an abomination to the Lord as he that *condemns the just*, *Prov.*

17. 15. Not but that it is lawful sometimes for a Prince or others to *pardon an* offender, but without calling good evil, which God denounceth a wo against, *Isa. 5. 20.* An offender cannot be justified. *Joseph* pardoned his Brethren, but he could no ways justify them : according to all lines and measures of justice, it is as criminal to *justify the Nocent*, as to *condemn the Innocent*, Prov. 24. 24. He that saith to the *wicked*, thou art *righteous*, him shall the People curse ; and this not onely holds with reference to Men, but God, *Exod. 34. 7.* He will by no means *clear the guilty*, Mica. 6. 11. Shall I count them pure with the wicked ballances ? There is a strong negation in the question, I cannot : To strengthen this a little further, and render it more plain ; we must distinguish between *pronouncing the sentence* of guilt and death, and *the execution* of the sentence :

tence : A prisoner may be found guilty and condemned ; and yet not execute ; forasmuch as he may produce a pardon, or obtain a reprieve, but he can no ways be justified , and acquitted as not guilty. Thus God by *Nathan* pronouuced against *David* the sentence of guilt, yet pardoned him as to the execution of it, *2 Sam. 12.*

7. 13. God neither did nor could pronounce him guiltless of the murder, &c. though he could and did remit the sentence of death. That none but those who are just or made just, can be justly justified, appears further here. (1.) Because all Gods judgments are according to truth, *Rom. 2. 2.* but it were contrary to truth, to say to a man he is guiltless, when he is guilty. (2.) All God's judgments are according to justice, *Psal. 119. 75.* But it were contrary to justice, to acquit and declare a man innocent, when he were nocent.

3. Possibly

Possibly it may be objected, that God is said to *justify* the *ungodly*, Rom. 4. 5. and that therefore those who are unjust, may be justly justified. *Answ.* It is true, God justifies those who are guilty of sin, and doth justly in so doing, in that Christ hath made satisfaction for their sin, and through faith they can plead an interest in it, so that it becomes theirs, and is accounted to them for righteousness.

3. Those that are once unjust, cannot be made just again, or acquitted as just, without a *compensation and satisfaction* made to the *party injured for the offence*; whatsoever else can be thought of, or may be pleaded, is not enough for the *acquitting* of a person *as just*. We will briefly view all that is, or can be said in the case.

(1.) Sorrow for the offence committed is not sufficient, for the constituting of the offender
just

just : The Heathen said, *Quem penitet peccasse, penè est innocens*, is almost innocent, but not altogether. The Law proceeds against a Malefactor, be his sorrow for his crime never so great: He that sustains a wrong is not righted by his sorrow that doth commit it. God himself proceeded against *David*, for his sin of numbring the People, though *David* heartily sorrowed and repented for it, 2 Sam. 24. 10.

(2.) Confession of the fault, is no ground in Law for absolution, no more than repentance and sorrow ; when a person stands arraigned, his confession of the fact doth not at all tend to the acquitting him of guilt, but on the contrary promotes his condemnation. And therefore when the Apostle saith, if we confess, &c. he is just to forgive us our sins, 1 Joh. 1. 9. It is in reference to God's promise, but that which is the

Hoc inter-
est inter
condona-
tionem
meram, &
justificati-
one acqui-
sitam; quod
ibi pena
relaxatur,
hic meri-
pena tum
Garak.
Remissio
non justos,
sed a pena
peccati li-
beros, sta-
ruit,
Gomar.
Nemo
prudens
punit quia
peccatum
est, sed ne
peccatur;
revocari
enim præ-
scripta non
possunt,
futurapro-
hibeantur.
Sen.
Hence pu-
nishment;
are called
παρά-
κατα.

the ground of it with respect to
justice, is the blood of Christ, *v. 7.*

(3.) Remission and forgiveness
doth not make a man that is
guilty to become guiltless; though
a Thief be pardoned; yet, as to
guilt he is a Thief still; this is
only the *gratifying* of an offender,
not the *justifying* of him: this is
a meer Act of Grace, not an Act
of Justice. Forgiveness can only
release from the *penalty*, where-
as justification releases from the
demerit.

(4.) It is not the sustaining the
penalty that makes a man who is
unjust to become just; I know
there are many of another mind,
but the ground of the mistake I
apprehend to be this, that they do
not consider, that the end of the
Law, in all criminal matters, is
obedience; and that the penalty is
added for other ends; as to de-
ter men from doing the like, *Deut.*
13. 11. and 17. 13. and to divert
the

the wrath of God ; which if sin go unpunished, is kindled not only against the Offenders , but the whole Land, *Dent. 13. 15. 16, 17.* But the sustaining the penalty never makes a man that is unjust to be just in Law. A Perjured person, though he has lost his ears, yet he is reputed a perjured person still, and if introduced into a Court of Justice to take an Oath, he will be rejected and refused, as unworthy and incapable in Law. Though a Thief be Burn't in the Hand, yet he is accounted a Thief still : The sustaining the penalty, doth not save and make up the wrong done to the party prejudiced. If a Traitor take away the life of the Supream Governour, his undergoing the utmost torture cannot compensate the wrong he hath done the State. However should it be so in other cases, yet it is most certain, that in the case we are to treat of, a
man

man that is unjust, cannot by undergoing the penalty be made just again : for to undergo the penalty of sin, is to be ever damned, and never justified. So that it

Satisfacere, est tantum facere quantum satis est irato ad vindictam

remains, if a man hath been once unjust, he can only be made just again by a satisfaction ; and this is able to do it ; for *plenary satisfaction* for a fault, and the *non commission* of it, are of *equal justice*, if there be an equivalency and just value in that satisfaction that is made, to the honour of the party offended, and law that is broken ; so that as much *benefit ariseth* by the *satisfaction*, as there was *damage* by *the offence*, then the satisfaction is *full*, and justice it self acquits that man.

Satisfactio pro solutione est, sicut the Civil Law.

4. The fourth thing I would offer to be observed in general is this, that it is not needful that the satisfaction be always made in kind, but it is sufficient if it be made in value. If a Beast be stolen, *finis.*

satisfaction may be made by paying down as much money to the party wronged as he demands, as well as if the very Beast were restored. It was ordained in the Judicial Law, that if a man smote the eye of his servant, that it perish'd, he should let him go free for his eyes sake, *Exod. 21. 26.* so that God himself being judge, the mans liberty was esteemed *valuable satisfaction* for the loss of his eye. *vid. etiam Exod. 21. 18, 19, 32, 33.*

5. I would propose this to be considered, that it is not always needful that the satisfaction be made by the *party offending*, but it may be made by *an other*. If the Surety pay the Debt, it is all one to the Creditor as if he that contracted it, pay'd it. This universally holds in pecuniary matters; if the Debt be pay'd, the Law doth not enquire who paid it. But in criminal matters it is otherwise, there *noxæ sequitur caput*,

put, a Man hath dominion over his money, and in that respect, may in way of suretiship engage himself to pay another mans debt; but no man hath a dominion over himself, or his own life, and therefore may neither part with a member of his own in commutation for the member of another, nor lay down his own life, for the redemption of anothers. This doth admirably display the *Grace of God*, as well as *his Justice*, that though he would have his Law satisfied, yet he would allow a commutation, where the rigour of the Law allowed none. And it also shews the full dominion that Christ had over his own life, that he could part with it for the life of others.

6. Let this be taken notice of, that satisfaction may be made by *doing*, or *suffering*, or jointly by *both*: If a man owe a sum of money, and cannot pay his Creditor

So that
there legis
is both Im-
pletio &
relaxatio;
solutio
debiti. &
deb. & con-
donatio.

ditor in kind, he satisfies him if he does it in service ; if he *work* as long *freely* for him, as the Creditor shall count *valuable* to the debt. If a Person having injured another should afterwards hazard his life for him, this might be deemed satisfaction for the former injury. Or one that is in debt to another, may pay him part in *money*, and part in service.

CHAP. III.

Somethings more particularly proposed, towards the clearing of our justification. We must be charged. Must plead. Cannot plead not guilty, nor be justified upon the Plea of mercy for the sake of mercy. Nor upon the Plea of satisfaction made by our selves. Only upon the Plea of a satisfaction made by another.

I. **W**E must in order to being justified, be arraigned
C a and

and charged, otherwise, as one well notes, If a man be pronounced righteous, that was never endited, he is onely *praised*, not *justified*. Now we all stand arraigned and charged, *Joh. 5. 45. There is one that accuseth you, even Moses, i. e. the Law of Moses.* This was one great reason why after we had lost and darkned the transcript of the Law which was in our natures : God renewed the Law by *Moses, Gal. 3. 19. It was added because of transgression.* Not only to curb and restrain from sin, but to charge and accuse for sin. For as the Apostle says elsewhere, *1 Tim. 1. 9. the Law is not for the righteous, but the disobedient, i. e. it is not to accuse and condemn the righteous, but only to accuse and threaten the disobedient.* We stand all endited and charged by the Law, *Gal. 3. 20. By the Law is the knowledge of sin.* We should not have known our selves so well

to

to be guilty, unless the Law had *Memine-*
 charged us with guilt, *Rom. 7. 7.* *rit deum*
 And that the charge is true, our *se adhibe-*
 own consciences come in for wit- *re testem,*
 nesses, *Rom. 2. 15.* we need none *id est ut ar-*
 else to prove the Inditement, our *bitor,*
mentem
 own hearts giving testimony a- *suam, Cic.*
 gainst us.

2. Being thus charged we must
Plead, he that refuseth to Plead a-
 bandoneth himself to the Law.
 Now there are but two Pleas, that
 of *guilty*, and not *guilty*.

1. As I said before, we cannot
 plead *not guilty*, being under the
 Impeachment of our own consci-
 ences, as well as of the Law. *Illo ut ut alios*
nocens se damnat quo peccat die. *latere pos-*
 This might have been the Plea of *sis tute*
Adam before he fell, but of none *tibi con-*
 else, *1 King. 8. 46.* *There is no man* *scius eris.*
that sinneth not, *Eccles. 7. 20.* *Mens quo-*
There is not a just man upon earth *que namer*
that doth good and sinneth not. *babet.*
 Some understand it, that sinneth
 not in doing good, *1 Joh. 1. 8.* *If*

we say, we have no sin, we deceive our selves, and the truth is not in us, Prov. 20. 9. who can say, I have made my heart clean, I am pure from my sin, James 3. 2. In many things we offend all. In a word, all have sinned, *Rom. 3. 23. All,* though not all *a like* see, *Rom. 3. 9, 19.* Whatever be the Plea of the Sons of Men, that cannot.

2. Our Plea then must be Guilty, and in this Case we must either *Plead mercy for the sake of mercy, or mercy for the sake of a satisfaction.* There is no third.

1. There is no being justified upon the Plea of mercy, for the sake of mercy. For as one well observes, it were not to *plead*, but to *beg*. Nor were it at all to be *justified*, but meerly to be *pardoned*, it were to be dealt with alone upon *the score of grace*, not at all upon *the score of righteousness*; and we have already proved, that justification is an act of justice,

ftice, and not of mercy. It is
 true, in the falvation of finners,
 both grace and juftice meet; we
 are both *pardoned* and *juftified*.
 God is as merciful as we can de-
 fire, and yet as righteous as him-
 felf can defire : There is the *freest*
Grace, and the *fulleſt Juſtice*. As
 God pardons fin, he diſplays his
 mercy ; as he juſtifieth us from
 fin, he manifeſteth his righteous-
 neſs. The ignorance of this is
 the *πρῶτον ψεῦδος* of a late Socini-
 an Pamphlet, written in oppoſi-
 tion to a Sermon, which was late-
 ly Preached in behalf of the ſatis-
 faction of Chriſt : That becauſe
 there is forgivenefs, that therefore
 there is no juſtification ; and be-
 cauſe God acts towards us in a
 way of mercy, that therefore he
 doth not alſo act towards us in a
 way of juſtice : As if God, for
 the advancing the honour of one
property and *perfection of his Na-*
ture, muſt Impeach and Eclipse

all the rest. But if the Author of that discourse be as teachable as he is ignorant, he may once for all take notice, that the freeness of remission doth not consist in the want of a satisfaction, or in any defect in the satisfaction that is made; but in these four other things.

1. In that though he exact a satisfaction, he doth not exact it, at the hand of the *delinquent*. In the rigour of the Law, the Criminal himself should bear the punishment! and here *se alius solvit, aliud solvitur*. Now is not this grace? that though he will have his justice satisfied, yet he will dispense so far with the offender, as not to demand *solution* from himself, but he will allow the *substitution* of a Surety to make the *satisfaction*, and take *satisfaction* for *solution*.

*Solvere
dicitur
qui per se
pretium
numerat,
satisfacere
qui quod
alius de-
bet solvit.*

2. In that he both contrived the satisfaction, and gave his own Son

to

to make it. Supposing that he would have accepted a satisfaction, yet he might have left it to the offender, to have found out the way and the means to have made it : whatever diminutive thoughts the Socinians may have of this, I am sure the Scripture every where delivers it as a fruit and result of inexpressible love ;

Joh. 2. 16. Rom. 5. 8. 1 Joh. 4. 9, 10. In this was manifested the love of God towards us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, that he loved us, and sent his Son to be the propitiation for our sins. Was there no grace in Christ his Interposing for us, and not for Angels ? was God under any obligation to fallen man, that he behoved to recover him more than fallen Angels ? Might not God have honoured his justice in the damnation of both alike, and that without the least dero-

derogation to his mercy ? was there no grace in translating our sins from us to Christ, *Isa. 53. 6.* and exacting full payment at his hand in our room, *Isa. 53. 5, 10, 11 ?* In a word, however these Socinian Gentlemen stile themselves Vindicaters of the Grace of God, as they wholly subvert his justice, and darken his holiness, they will also be found to any sober enquirer, greater eclipsers of his mercy, and derogators from his love and grace, than any of their adversaries.

3. It consists in a gracious acceptance of that satisfaction in our steads, for so *many*, and no *more*; for *such*, and not for *others*; he might have refused it for all, or accepted it for others, not for such. That the death and blood of Christ is of infinite worth, proceeds from the dignity of his person, and greatness of his sufferings; yet that it is a *ransome or*
satis-

satisfaction for many, and particularly for such, doth not immediately arise from its sufficiency and worth, but from the intention and agreement of the Father and Son, using and accepting it to that end, and in behalf of such. There is a value in the blood and satisfaction of Christ, to have purchased both grace and pardon for all mankind, if the Father and Son had so intended and pleased. Now that grace and life should be bought by it to some, and not others, as it is solely to be ascribed to the pleasure of the Father and Son, designing and using it to that purpose; so it is the effect and issue of high mercy and distinguishing love at pleasure, see *Joh. 17. 19.* *τελειῶσαι* significat *se Deo in Sanctam victimam consecrare, vid.* *Heb. 2. 10. Heb. 5. 9. Eph. 5. 2, 25. Heb. 10. 14. Tit. 2. 14.* Is there no grace in this, that the death of Christ should be intended

ed and accepted as a satisfaction in behalf of some, so that in due time the Father, because of this, should bestow grace upon, and reconcile to such; others, in the meane time, being left under the power of their lusts and sins, and obnoxious to God's wrath and enmity? Whatever apprehensions that sort of men have of this, there are others who desire to take notice of, and admire it.

4. The freeness of God's grace towards sinners, stands in the free and effectual application of the death and satisfaction of Christ to them; his free donation of the Spirit to some, to work faith in them, and to bring them up to the conditions, upon which the satisfaction of Christ and pardon through it is only pleadable. The Father and Son having contrived and brought about this satisfaction, without any help or rise from us, *We could have no actual interest*

*in the benefits of it, but upon such
 terms as the Father and Son should
 agree to.* It is true, if we our
 selves had made the satisfaction,
 that then without the intervention
 of any new condition, both Law
 and Justice would have discharged
 us. But that being done by
 others, without any contrivance
 or influence of ours, the benefit of
 it is not to be expected by us, but
 upon such conditions as those who
 brought about and accomplished
 that work think fit to appoint.
 Now it having pleased the Father
 and the Son to constitute and ap-
 point, believing as the condition
 upon which the satisfaction of
 Christ should be accounted ours,
 and without which we should
 have no interest in the benefit of
 it; and we being both unable and
 unwilling to believe, our *moral*
 impotency and insufficiency to
 this, being no less than our *Physi-*
cal inability and incapacity was to
 the

the former, *Joh. 16. 44. 1 Cor. 2. 14. Joh. 6. 29.* Is it not then eminent mercy and grace? that while the generality are left under their unwillingness, enmity, and sinability; *God should in some work best to will and to do, Phil. 2. 13. Give them to believe, Phil. 1. 29. Ephes. 2. 8. Draw them to Christ, Joh. 6. 44. Fullfil the work of faith in them with power, 2 Thes. 1. 11.* Certainly whatever low imaginations some have of this, there are others will not cease to adore that distinguishing and eminent love and mercy which unfolds it self in it.

Having thus briefly shown wherein the Grace of God in the pardoning of sin consists; though he pardon none but with respect to, and upon the account of a satisfaction. I return to that which I was upon, namely, that to be justified upon the Plea of meer mercy, is both *perfect nonsense*, and a *formal contradiction*. Whatever these

these high masters of reason think of it, we poorer mortals use to account it nonsense, to say a man is justified, when he is meerly gratified, and according to our little Philosophy we esteem it a contradiction, to make that the *alone effect of mercy*, wherein *justice hath* only to do. And our adversary must give us leave to retort his own Phrase, with this little alteration upon himself, that he and his friends are absurd not only in their Faith, but in their Reason: As we are justified, God acts only towards us in way of righteousness, as we are pardoned, he acts only towards us in way of mercy. But as in *being saved*, we are both *pardoned* and *justified*, so in the *whole* of our *recovery*, there is a wonderful combination and union of mercy and justice.

Now though this were enough to overthrow our being justified upon the Plea of mercy, for the
sake

sake of mercy. I shall yet for the fuller clearing and establishing the truth that we are discoursing, endeavour to prove, that as we have already said, it is a contradiction to be justified upon the sole terms of mercy and grace. So secondly, It was not possible for God in a way of *consistency with his truth and justice*, to save sinners and pardon sin, but through the *Intervention of a satisfaction*. And let this be noted once for all, that what God cannot do in *agreeableness to his truth and righteousness*, he cannot do at all.

That it was not possible for God to pardon sin and save sinners without the intervention and consideration of a satisfaction, may be demonstrated, First, From the truth of God's threatnings. Now for the better understanding the strength of this Argument, and that exceptions and cavils may be obviated, I shall premise the things.

Thoug

1. Though threatnings precisely and universally taken, do only signify what is due, not what shall actually be ; yet forasmuch as God in giving his creatures a law, intended not only to tell them that according to that they must *live*, but also that according to that they must be *judged* ; therefore though in the *primary* sense of all threatnings, the meaning only is, such a penalty in case of offence shall be due ; yet in that God signifieth he will govern according to his law. He *secondarily* declareth, that he will inflict the penalty, and give to all their due. As it was necessary that God in the enacting his law, should annex a penalty, so in the promulgation of his law, he intended that the world should believe he would execute the penalty in case his law were violated.

*Loquuntur
de debito,
non de e-
ventu.*

*Tacitè ex-
mittitur,
quod sine
ultione
prohibetur,
T. c. c.*

2. There is a difference betwixt *particular threatnings* denounced

D

in

in some *singular cases*, to some *special ends*, & a *General commination* or threatening *annexed to an universal law*; and however the first sort may be relaxed or dispensed with, *Isa. 38.1.* with *5. Jonas 3. 4.* with *10.* yet the second is as unalterable as the law it self; because without it the end of the law cannot be compassed, though the end of the law be not the inflicting of the penalty, but obedience, yet the annexing of the penalty to the law is necessary to the enforcing of obedience.

Qui rati-
one ducti
non pos-
sunt metu
continen-
tur, Quint

3. We must distinguish betwixt those *threatnings* which import only *temporal punishment*, and those which denounce *eternal*: For suppose God doth suspend the infliction of temporal judgments, yet this is no violation of the Sanction of his law, forasmuch as what he forbears here, he may inflict in severer kind hereafter; but on the other hand should he relax
and

and dispense with those threatenings which denounce eternal judgments, no crime were possibly punishable according to its demerit, seeing all that creatures are capable of having inflicted on them in this life, is infinitely still below the desert of their least sin.

4. We ought heedfully to note the difference, betwixt *Evangelical threatenings* and *legal*: Evangelical I count those that form obligation to fatherly and Gospel chastisements; legal, such as denounce unmixed and unallayed curse and wrath. These two widely differ not only in their nature *but end*; the end of Gospel threatenings, is the *recovering us to, and the keeping of us within the bounds of Child-like obedience*, and therefore God hath not only signified, but the nature of the affair requires, that they should be executed only in case need be, *1 Pet.*

This is it which Authors call *in desiderio, cum pena infligitur emendandi causa.*

1. 6. Supposing then that the bur-

fincs of these threatnings be done
 to the hand of God without the
 execution of them ; it clearly fol-
 lows , that the obligation of the
 believer to them, as they have re-
 spect to such an end, dissolves and
 ceaseth. That which is God's in-
 tent by them, being obtained with-
 out them, the execution of them,
 without the least derogation to the
 truth of God, or impeachment of his
 other properties, may be suspend-
 ed. But legal threatnings being of
 another nature, and having another
end, namely, the vindication of
God's holiness and justice upon pri-
soners and rebels, they are no wise
 dissolvable, but must necessarily
 be inflicted, that the perfections
 and government of God may be
 vindicated, and sin may be re-
 venged. All sin is a contempt of
 God's authority and government,
 and casts dirt upon his glory, and
 punishment is the vindicating of
 God's honour in the revenging the
 evil which is committed. Only

This is
 that which
 Authors
 call *πρω-*
εία, cum
pœna ad-
hibetur
animus ul-
ciscendi.
 Hoc inte-
 rest inter
 castigati-
 onem &
 pœnam,
 pœna vin-
 dicat rati-
 onem ba-
 bet, casti-
 gatio ve-
 habet ra-
 tionem
 emendati-
 onis, Ca-
 mer.

let this be noted, that in case of
 such a proportionable satisfaction,
 by which the honour and equity
 of his law is vindicated, his ju-
 stice, holiness, and hatred of sin
 demonstrated, the ends of go-
 vernment attained, he may relax
 and dispense with his threatnings
 as to the party offending, which is
 the case here, for by executing the
 threatening upon Christ, and re-
 ceiving a valuable consideration
 and satisfaction from him, he hath
 given as eminent demonstration
 of his righteousness, purity, and
 hatred of sin, and as fully vindi-
 cated his law from contempt, as
 if the offenders themselves had
 suffered, and therefore by an ad-
 mirable mixture of grace with
 his justice hath released us. I do
 not say, he hath released his law
 for I think, that is only *interpreted*;
 now interpretation doth not take
 off the *obligation of the law*, only
declares that in such a case it was

Though I
 use these
 words in
 stead of
 better, yet
 I would
 not be un-
 derstood
 as if there
 were any
mutatio,
abrogatio,
dispensa-
ti, aut re-
laxatio
legis; nisi
hic locum
habere cre-
do, tantum
per addi-
tionem le-
gis fidei
ad legem
operum
divini ju-
ris & lata
legis, ex-
hibetur
interpre-
tatio.

not intended to oblige. Having now premised these things, I reassume the argument, namely, that the truth of God's threatening would not allow him to pardon sin and save sinners, but upon the consideration of a satisfaction.

I. God having denounced death, and the curse against sin, *Gen. 2. 17. Deut. 27. 26.* The *veracity* and *faithfulness of his nature*, obliged him to see it inflicted. Never any entertained a notion of God, but they included in it that he *spake truth*; could ever any threatening of God be of awe upon the conscience of a sinner, should the first and great threatening be made so easily void? should it be granted, that notwithstanding God's solemn denunciation of wrath in case of sin, that yet he hath taken the offender into favour, and pardoned the offence without any satisfaction or consideration at all; what would

would creatures imagine ? but that God either intended his threatnings for men, or that he were subject to mutability ; which apprehensions being once relieved, what boldness would men assume in sin ? believing that the comminations of the Gospel, would be no more executed than those of the law. *But let God be true, and every man a liar,* Rom. 3. 4.

2. To suppose that God hath abrogated his threatening, is at once to overthrow the whole Scripture, for that expressly tells us, *That not one jot of the Law was to perish*, Mat. 5. 18. *That every disobedience received a just recompence of reward*, Heb. 2. 2. see Heb. 8. 28. Heb. 9. 22, 23. *That without blood there was to be no remission.*

3. If the threatening annexed to the law be released, it is either by virtue of the law it self, or by virtue of the Gospel. It is not by

καταργέω
 significat
 inutilem,
 otiosum,
 inanem
 reddere.
 ἰσθμεν, i.
 e. stare fa-
 cimus, fir-
 mam effi-
 caciam red-
 dimus. hi-
 no enim ei
 suum de-
 fendimus.
 καταλύ-
 σαι, signi-
 ficat abo-
 lere, abro-
 gare, sa-
 tis, et di-
 stis legem
 oppugnare.
 q. d. cœ-
 lum terra
 miscbitur
 potius,
 quam ut
 id fiat.

virtue of the law, for that was wholly inexorable, requiring either perfect and constant obedience, or denouncing unmixed and unallay'd wrath, *Gal. 3. 10.* Nor is it released by the Gospel, this the Holy Ghost clearly informs us, *Rom. 3. 31.* *Do we then make void the law through faith? God forbid: yea, we establish the law.* Beza his Paraphrase here is very good, *Christi satisfactio quid aliud quam legis minas ostendit minimè irritas esse, quum illas luere Christum oportuerit? & Christi iustitia quid aliud est quam legis præstatio?* See also *Mat. 5. 17, 18.* *Think not (saith Christ) that I come to destroy, the Law or the Prophets: I am not come to destroy, but to fulfil. For verily, I say unto you, till heaven and earth pass away, one jot, or one tittle shall in no wise pass from the Law, till all be fulfilled.* As all the predictions of the Prophets were fulfilled by him, and in him; so

so was the whole law in his keeping the precepts of it, and teaching others to do the like, and in his bearing the penalty of it, and his fulfilling and answering the types of it. The Gospel is so far from repealing the penalty of the law, that the very Gospel is founded in Christ's undertaking to bear the penalty of it, *Heb. 9. 15, 16.* There could have been no Testament, but in and through the death of the Testator. There could have been no such thing as a Gospel, or tender of glad tydings and mercy to us, but through Christ's undertaking as our surety to bear the curse of the law, *Gal. 3. 13.* And so much for the first argument from the truth of God's threatening.

2. It was not possible for God upon the Plea of meer mercy, without any consideration or satisfaction, to forgive sin and release the sinner, because the justice,

stice, holiness, and righteousness of his nature would not allow it.

*Mirum quantum perile-
rissime So-
cino grati-
ficentur,
qui aliter
sentiant,
Amyr.
Tbcl.
Salm de
neces. sa-
tisf. See
this Text
vindicated
in the Ap-
pendix.*

The necessity of a satisfaction is not only founded in the wisdom and sovereignty of God; God thought it convenient, and would have it so: but it is founded in the holiness, justice, and righteousness of God: His nature would not otherwise admit him to forgive sin and save sinners, *Heb. 2. 10.* It became God, this refers to God's nature, not his meer will. This will the better appear,

I. If we consider the nature of sin, which in it self, abstracting from any constitution of God about it, deserves to be punished. I do not speak universally of all sins, for there are somethings indifferent, and become evil only by virtue of the Divine prohibition; but there are other things naturally evil without any enacting will of God about them, As to love, fear, and reverence God, are du-
ties

ties founded in our very natures,
 to which we had stood obliged
 though there had never been any
 positive precept of God enjoining
 them. So to deny or hate God
 are essentially evil, previously to
 any prohibition of God about
 them; otherwise they might have
 been duties supposing God had
 commanded them, which he
 might have done, if they were in
 themselves things indifferent, and
 became evil only from his free
 prohibition; but that these could
 have been duties, I think no man
 dare say, that knows whereof he
 affirms. As there is an eternal
 comeliness, that a reasonable crea-
 ture should love and honour God;
 so there is an everlasting indecency
 and horridness, that a rational soul
 should hate or condemn him. That
 these things are good and evil,
 doth not depend so much on God's
 will, as his nature, and for God
 to will that the one should
 be

*Dic ergo
 cur adul-
 terium
 male fieri
 putetur, an
 quia id
 facere, lex
 vetat? non
 sane ideo
 malum est
 quia
 vetatur
 lege, sed
 ideo ve-
 tatur lege,
 quia
 malum.*
 August. li.
 i. de libe-
 ro Arbit.

be bad, and the other good, were for him to change his holy and unchangeable nature, which is impossible ; he cannot do it, not through any defect, but through infiniteness of perfection, see *2 Tim. 2. 13. Tit. 1. 2.* It being then obtained that there were somethings evil, antecedently to any determination of God's will about them, it naturally follows, that there belonged a dueness of punishment to those things, there being an indispensable connexion betwixt moral evil and physical. He that does ill, deserves to suffer ill : Neither divine wisdom nor righteousness can allow, that sin and impunity should for ever dwell together. It is the highest point of reason, that he who provokes God, should forfeit his favour, and feel his anger ; and if so, then without a satisfaction it cannot be otherwise, for the justice of God requires that every thing should have its due

*Si non
reddis fa-
ciendo
quod de-
bet, reddet
patiendus
quod de-
bet, Au-
gust.
Nemo ma-
lus felix,
Juv. n.*

due, though it be under the Freedom of God's will, whether he will punish sin in the person of the sinner, or the surety; yet it is not under the freedom of his will, whether he will punish sin or not. Though the putting forth of justice in these or in other effects, be under the liberty of the Divine will, yet the punishing of sin in a way of vindictive justice is not; but it results necessarily from the nature of sin, to which punishment is indispensably due.

2. It further appears; if we consider the nature of God, and the account Scripture gives us of it, with reference to sin and sinners. He is every where represented as hating them, *Psal. 5. 4, 6, 7. Thou hast no pleasure in wickedness, thou hatest the workers of iniquity, Jer. 44. 4. Do not the abominable thing, which I hate. Psal. 11. 5. The wicked, and him that loveth violence his soul hateth. See Deut.*

12. 31. *Mal.* 2. 16. *Zech.* 11. 8.
Levit. 16. 30. *Levit.* 20. 23. &c.
 and why doth God abhor and
 loath sin and sinners? is it only
 from the determination of his
 will he hath decreed and determi-
 ned so? No, not only so, but
 from the purity and justice of his
 nature, because without ceasing
 to be a holy and righteous God, he
 cannot do otherwise. *Hab.* 1. 13.
*Thou art of purer eyes, than to be-
 hold iniquity, and canst not look on
 evil.* *Iosh.* 24. 19. *Ye cannot
 serve the Lord, for he is an holy
 God, he is a jealous God, he will not
 forgive your transgressions nor your
 sins.* The principle in God, by
 virtue of which he punisheth sin,
 is not so much any free act of his
 will, as the justice and purity of
 his nature. See *2 Thes.* 1. 6. *It is
 a righteous thing with God, to re-
 compence tribulation to them that
 trouble you,* *Rom.* 2. 5. *Rev.* 16.
 5, 7. *Rev.* 19. 11. Justice in
 God

God is a property of his nature, ^{See Heb. 10. 30, 31. Nahum. I. 3. Deut. 4. 24. Num. 14. 18.} as well as his mercy and goodness are, *Exod. 34. 7. Exod. 20, 5.* It is a contradiction to suppose a God, and not suppose him just; there is no possibility of framing a notion of God, without including justice in it. And if it were not thus, it is not imaginable, how the heathens should come to have an ingraft notion of God's punishing sin; for what depends meerly upon the will of God, is no other ways to be known but by revelation: but that the Gentiles without revelation are under a knowledge that God will punish sin, the Apostle informs us, *Rom. I. 32. Knowing the judgments of God, that they which commit such things are worthy of death.* It was from hence that their accusations of conscience arose, *Rom. 2. 15.* From hence also sprung their several endeavours and attempts to appease God by lustrations, hecatombs, sacri-

sacrifices, &c. From all which it clearly follows that vindictive justice is an essential property of God. If justice be to give every thing its due, we must needs ascribe it to God, unless we will suppose him to act contrary to the principles and measures of all equity. If in man, it be a virtue and perfection becoming a rational nature, we must either give it to God, or suppose him to be an unreasonable Being.

3. This may be further strengthened, if we consider God acting towards us as Supream Governor, Ruler, and Judge. God having created Man a rational creature, behoved to give him a law. It is a contradiction for a man to be a man, and not obliedged to love, fear, and obey God. These things man became obliedged to, without any other constitution of Gods will about him, save only his making him a man, though God might have

have chosen; whether he would have made such a creature as man or not, yet on supposition that he makes such a creature; it necessarily results from his very nature, that he should reverence, love, and serve God. Now this being once established, that man behoved to be under a law, it as necessarily follows, that God as the holy and just Governour of the world, should make punishment due to him, in case he broke that law. Duety being once constituted, though there had been no penalty annexed to the law, yet the dueness of punishment ariseth from the nature of sin. *Reatus culpæ, & reatus pænæ*, howsoever they may be separable in some cases in humane laws, they are not so in divine. In brief, if there were not penalties annexed to laws, they would be contemptible things, and Government would be but an empty notion. Now the

E dueness

dueness of punishment being granted in case of sin : It follows by a like necessity, that in case punishment become actually due, God as righteous Judge and Governour should execute it. *Gen. 18. 25. Shall not the Judge of all*

Injusti judicis est beneagen-tem non rem unera-re, & negligentem non corri-pere, Senc.

the earth do right. Execution is as needful a part of God's governing his creatures, as Legislation ; and if this were wanting all laws were ridiculous things : the forbearing to execute punishment, would be nothing less than to invite and encourage sin. To conclude, there is no presumption *ingrafted* more into the hearts of men than this,

——— *Prima est hæc ultio, quod se Judice, nemo nocens absolvitur.*

And thus I have overthrown the first plea of a guilty sinner ; namely, that of mercy for the sake of mercy ; and shown that it is not only a contradiction that we should

should be justified upon that plea, but likewise that it was not possible, that upon that plea we should have been so much as pardoned.

Object. 1. *But it is objected, that* Obj: 2. 1
there could be no need of a satisfaction, unless we will deny that to God, which we daily allow to men: we admit them to forgive injuries without any satisfaction, and shall we not allow God to do the like? we grant that men may remit of their right, and shall we say that God cannot remit of his? To this I offer these several things by way of Answer.

1. If by our remitting injuries Answ. 1.
 be meant the retaining or receiving the offending party into our intimate favour and friendship; then it may be questioned, whether we be bound to forgive injuries otherwise than upon the terms recorded by Luke 17. 4, 5. *If thy Brother trespass against thee, and return, saying, I repent; thou shalt* Vid. Grot. in Luc. 17. 4.
 E 3 forgive

forgive him. Though, as we have said before, confession of a fault, and deprecation of wrath be no satisfaction to the law, nor compensation for a crime; yet in cases of private injuries betwixt Brother and Brother it is a kind of a satisfaction, and as much benefit and honor may arise to the injured party from it, as he sustained damage by the offence: But if by remitting injuries be meant only the not pursuing revenge against the offender, I grant that in some cases this both may and ought to be, notwithstanding he should prove obstinate in his offence: But now that which is intended by God's forgiving us, is not only his superceding to execute wrath upon us, but also the taking us into friendship and favour with himself again, and the wrong being done to the law, and God being in this whole affair to be considered as judge, there is no
arguing

arguing therefore from the one case to the other.

(2.) There are cases wherein Anſw. 2.
not ſo much as in the laſt ſenſe
ought private perſons to forgive
injuries without a ſatisfaction.
If one murder anothers Son, it is
not in the Father's power to remit
it, but he is bound to proſecute
the revenge of it upon the offen-
dor : Though a private perſon
may remit in caſes which refer
only to his own utility and profit,
yet he ought not to do the like in
caſes where honeſty, and the main-
taining of good manners is con-
cern'd.

(3.) Whatever may be allowed Anſw. 3.
to a private perſon in reference to
an injury done to himſelf, yet a
publick perſon or Magiſtrate
ought not to forgive an injury
done to the law, though a Judge
may remit a pecuniary debt due
to himſelf, yet he cannot remit a
criminal offence committed a-
gainſt

gainst the State. Supposing that the Papists should be convicted of having burnt *London*, though the Judges in that case might forgive the crime so far as their own houses were concern'd (which I also question) yet they are bound to punish it, as it is a wrong to mankind, to all communities, the whole Nation, and the Protestant Religion: Now God in this Transaction is not to be considered as an absolute Lord, or as a meer Creditor, but as Supream Rector and Governour. It is true, he that is Rector, is both absolute Lord and also Creditor, yet we are in this affair to consider him only as Rector; and therefore, though it were possible for him to pardon sin as he is, *Pars laesa, The party wronged* (though to pardon or to punish, appertain to none under that relation) yet he is obliged to punish it, as he is the holy and righteous ruler of mankind, otherwise

wife he should be unjust in his rectorship, the end of the law would be subverted, and he should not act as becomes a just Governour: For *delicta puniri publicè interest*. And as *Lactantius* says very well, *Non est enim fas, cum, cum talia fieri videat, non moveri, & insurgere ad ultionem sceleratorum, & pestiferos, nocentesque delere, ut bonis omnibus consulat*. Now that God in this transaction is to be considered only as Rector, appears,

(1.) Because, to absolve and condemn are acts no wise peculiar to any but a Governour: None may administer these acts, under the relation of being either an absolute Lord, or an offended and provoked party, but only under the relation of being vested with Government. *Surgimus ad vindictam, non quia læsi sumus; sed ut disciplina servetur, mores corrigantur, licentia comprimatur; hac*

*est ira justa , quæ sicut in homine
necessaria est, sicutique in deo, à quo
ad hominem pervenit exemplum,
Lact.*

(2.) Because for one to exact his debt or to remit it, to use his right or release it, are no wise acts of justice : We do not call it justice, for a man to claim or remit that which is owing to him ; or for a person to pursue or release his right, where he hath an absolute power : But now the Scripture stiles it an act of justice in God, both to inflict punishment upon sinners, and also to justify believers : for the first see *2 Thes. 1. 6. Heb. 2. 2. Rev. 16. 5, 6, 7. and 19. 2.* The inflicting punishment upon sinners, is that which the justice of God requireth, hence called *δικαίωμα τοῦ Θεοῦ, The judgment of God*, *Rom. 1. 32.* and therefore not only the punishment inflicted is called *δίκη, Vengeance*, *Jude 7.* but the principle and property

perty in God, that constitutes and inflicts it, is also so stiled, *Act.* 28. 4. For the last see, *Rom.* 3. 25, 26.

(3.) Because, for a person to remit his right where he hath absolute power, or to forgive a debt where he is sole creditor, are in no cases, contrary to the lines of justice, and no person becomes unjust for doing so ; but in some cases to remit sin, for example, where it is not so much as repented of, according to our very adversaries, is inconsistent with justice ; and by consequence God in the punishing or pardoning of sin, doth not act as Creditor or Lord, but as Judge and Governour.

(4.) Because the end of a Lord his pursuing his right, and a Creditor his exacting of his debt, is their own benefit and interest ; but the end of inflicting punishment, is the interest of government,
and

and the benefit of the world ; so that these two differing in their ends, and the ground of God his inflicting punishment being the last, it necessarily follows, that he is to be look't upon in this whole transaction, as a Governour, not as a meer Creditor, or as an absolute Lord.

Ans. 4.

(4.) It is a strange kind of Arguing, that because one man may remit an offence committed against him, (may be by his equal, at least, by his fellow creature) that therefore God ought to do the like by us, who being the work-manship of his own hands, have yet rebelled against him. What kind of reasoning would it be ? that because we are not upon every injury to pursue the ruin of one another, that therefore God without the impeachment of his mercy and goodness may not inflict vengeance upon sinners : or because we may be bound in case a man hath wronged

wronged us , and doth not so much as repent of it, but persevere in it , yet nevertheless to forgive him ; shall we therefore infer that God should forgive a man his sins, as well in case he persevere in them and repent not, as in case he reform and repent ?

(5) Is there no difference between God his abating in his right, and his total parting with it ? is it not something that he will allow a surety, but that he must altogether release the debt ? cannot God be gracious without ceasing to be just ? God might have most justly damned us, he was under no necessity of extending mercy to us, any more than to fallen Angels ; and he hath remitted of the rigour of his justice in that he hath contrived and allowed the intervention of a Mediator.

(6.) This Objection confounds God's power, with his justice ;

Ans. 5.

Ans. 6.

stice; whereas the question is not what God in way of unlimited power can do, but what in agreeableness to the righteousness of his nature is fit for him to do. It is not through want of power, that he cannot pardon sin without a satisfaction, but because he is infinitely holy and just as well as powerful, and is thereby obliged to do nothing unbeseeming the purity and righteousness of his nature.

Ans. 7.

(7) We are not only to consider what God might have done without the impeachment of his justice, but also that we ascribe nothing to him mis-becoming his wisdom. That God should enact a law, and in the most solemn way annex punishment to the violation of it, and yet being broken, should without any more ado forgive the offender, seems a plain imprudence in Government, and altogether unworthy the wisdom of God.

But

2. But it is again *Objected*, that *sin* *Obj. 2.* is every where said to be forgiven, pardoned, remitted, and the forgiveness of it attributed to mercy and grace, and consequently that there can be no satisfaction made for it, there being nothing more contrary to forgiveness, than compensation, nor more opposite to grace than what is paid for. Thus the Pamphleter, p. 6, 7, 8 9. out of his Masters, Socinus, Crellius, &c. To which I offer these things by way of return.

(1.) It is a most ignorant mis- *Answ. 1.* take, that satisfaction made by Christ, and forgiveness made to us, are opposite and inconsistent; whereas Scripture every where holds forth the agreement betwixt these two, *Rom. 3. 24; 25.* Being justified freely by his grace, through the redemption that is in Jesus Christ, &c. Where though forgiveness be held forth as free and of grace, yet it is also declared

red to be through Christ, as a propitiation, and by virtue of the redemption, which by his blood he had purchased and wrought. See also *Eph. 1. 7. Col. 1. 14.* It is said to be free and of grace in reference to us, to exclude the merit of our works; not in respect of Christ, to exclude his satisfaction. Herein God hath displayed the depths of his wisdom, that pardon is both of grace and of merit, that it is at once an act of mercy, and an act of righteousness.

Ans^r 1. (2.) It hath been already shown wherein the grace and freeness of remission consists, and that it nowise stands, either in the want of a satisfaction or in any deficiency in the satisfaction that was made. Let the adversary, if he please, attempt to overthrow what hath been spoken to that purpose, he shall find us ready upon all occasions to vindicate it.

(3) The

(3.) The clearing of this shall Answ. 3.
be further essayed in the Appen-
dix.

2. The second and only plea then of a charged sinner is to plead for justification, upon the account of a satisfaction made to the party offended for the offence, and this satisfaction must be pleaded, either as made by our selves, or made by another in our stead.

1. It cannot be pleaded, that we have made any satisfaction our selves: There are but three ways can with any seemingness be insisted on to this purpose, and it is altogether impossible it should be made any of these ways.

1. Some may be ready to imagine, that satisfaction might be made by sacrifices and costly offerings, and that by them God's wrath might be appeased, and the guilt of sin expiated. Sacrifices
were

were of God's own appointment, and after the fall the first piece of instituted worship, *Gen* 4. 3, 4. *Rom.* 14. 23. *Heb.* 11. 4. *By faith* Abel offered; which implies the warrant of a command: and if this were not necessary, there would be no such thing as will-worship in the world, and faith would differ nothing from a blind venturous boldness. Now sacrifices may be considered two ways.

First, As an Appendix of the Covenant of works, and as they were intended to testify guilt; and in that sense the Apostle is to be understood, *Col.* 2. 14. *The hand writing of Ordinances which was against us, which was contrary to us.* *Ephes.* 2. 15. *Having abolished in his flesh the enmity, even the law of commandments contained in Ordinances.*

Secondly, They are considerable as subservient to the Covenant

nant

nant of grace. As they were our School-master to lead to Christ, *Gal. 3. 24.* As they were shadows and he the body, *Col. 2. 17.* And as they were types of the great sacrifice which he was to offer, *Heb. 9. 9.* God having made man a promise of recovery and redemption, through the seed of the woman, *Gen. 3. 15.* and it being necessary that this should be accomplished in the way of death and blood, *Heb. 9. 15, 22.* God therefore appointed sacrifices, to typifie and prefigure the great sacrifice of the Messiah; and in this sense among others may *Rev. 13. 8.* be understood, (if that be the right reading of the place) *The Lamb slain from the foundation of the world;* not only in the virtue and the efficacy of his death, but also with respect to the sacrifices, which prefigured his death. Now the generality of mankind soon sunk
F into

into an ignorance of the right end of sacrifices, and instead of considering them as Divine appointments, to represent the sacrifice of the Son of God, and to strengthen their faith in that : they begin to rely upon them alone, for expiation of guilt and right to life. But that no satisfaction can be made by sacrifices, appears.

*Sacrificia
confide-
rantur, vel
quatenus
typi erant
futura sa-
tisfactio-
nis Messia,
vel quate-
nus illis
expiandi
per se ad-
scribeba-
tur; priori
modo Deus
illavoluit,
posteriori
ea rejectit,
Walth.*

(1.) In that Scripture expressly rejects all sacrifices, when trusted to for that end and purpose, *Psal. 40. 6. Sacrifice and offering thou didst not desire, mine ears hast thou opened; burnt-offering and sin-offering hast thou not required*, i. e. he did not desire them as means by which sin could be expiated. See *Psal. 50. 8. to 12. Micah 6. 6, 7. Heb. 9. 9. and 10. 1, 2, 3, 4.* God in Scripture expresseth his dislike of sacrifices upon three occasions.

(1.) Because of the prophaneſs of the Offerers, *Iſa. 1. 11 12. &c. ad 18. Iſa. 66. 5. Jer. 6. 20.* (2.)

When

When they were preferred to moral obedience, 1 *Sam.* 15. 22. *Hof.* 6. 6. *Jer.* 7. 21, 22. (3.) When trusted to for justification and life, as we have just before expressed.

(2.) There is no worth in the blood of a Bull or Goat, to make reparation for the dishonour done by sin to God; he must have very mean thoughts both of sin and God, that thinks his justice can be satisfied, or the guilt of sin expiated by the blood of a Calf or Lamb. The wrong done by sin being infinite, justice requireth that the satisfaction should be proportionable.

(3.) Nor was there any proportion nor *relation* either, betwixt the sinner and the sacrificed beast, that the blood and death of the one, should pass for a satisfaction for the sin and offense of the other. There should be a conjunction in *Nature*, betwixt him that commits the offense, and him that makes

the satisfaction ; in what nature the sin is committed, in that nature the reparation should be made ; there being therefore no *communion in nature* betwixt a beast and a man, the blood of the one cannot pass for a satisfaction for the crime of the other.

(4.) Because it is necessary that whoever makes satisfaction for another, should consent and willingly submit to such an undertaking ; now a beast is altogether incapable of stipulation or agreeing to such an exchange, *Psal. 118. 27.* and therefore can no wise make satisfaction. The Heathen could say,

*Quum sis ipse nocens moritur cur
victima prote,
Stultitia est morte alterius sperare
salutem.*

So that upon the whole it is clear, we cannot plead a satisfaction by sacrifice.

(2.) O-

2. Others possibly may be ready II.
to insist on moral obedience as if
by that we could make God a va-
luable compensation for the wrong
we have done him. This was the
the great refuge of the Jews of
old, *Rom. 2. 17. They rested in the
law. Rom. 9. 31. They followed
after the law*, i. e. they expected
life and righteousness, in and
through the observance of the
law; not that they thought them-
selves able so universally to keep
it, as not at all to sin; but they ap-
prehended that they sufficiently
kept the law to justification, if
they performed the outward acts
of duty, and forbore the out-
ward acts of sin, or if their good
works were more than their evil,
Mat. 19. 18, 19, 20. Phil. 3. 6.
but that there is no coming off on
this Plea,

(1.) The Scripture every where
informs us, in its disclaiming all
possibility of being justified by
F 3 works,

works, Rom. 3. 20. *By the deeds of the law, there shall no flesh be justified in his sight.* Gal. 3. 21, 22. *If there had been a law given which could have given life, verily righteousness should have been by the law, but the Scripture hath concluded all under sin, &c.* Rom. 8. 3. *what the law could not do, in that it was weak through the flesh, &c.* The law, had we kept it, by continuing in the state wherein we were created, was both appointed and able to have given life, but man by sin becoming flesh, the law stood by, as altogether insufficient to help such an one; and is therefore called the ministration of death, 2 Cor. 3. 7. and of condemnation, 2 Cor. 3. 9. and though it was afterward continued for other ends, yet it was never intended that they should have life and righteousness by it.

(2.) The obedience of the law is such as never any sinner did or can

can perform, *Psal. 143. 2. In thy sight shall no man living be justified*, i.e. upon a personal righteousness of his own. *Psal. 130. 3. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand.* The law required not only a personal, but an universal, perfect, and perpetual obedience, and as to all the last three we are sadly defective, and accordingly those Saints, who had as much to plead this way as any, yet constantly disclaim'd being justified on this score, *Psal. 19. 12. Psal. 40. 12. My sins are more than the hairs of my head.* As if he had said, I may sooner tell my hairs than reckon my sins, *Job 9. 2, 3, 15, 20, 21, 30.* read it at leisure. See also *2 Cor. 4. 4. Though I know nothing by my self, yet am I not hereby justified*, *Phil. 3 8, 9.*

(3.) Were it possible that we could give God a perfect and universal obedience (which we never can) yet it were no more than a

debt which we owe him, as we are his *Creatures*, and therefore could be no satisfaction from us, as we are his *delinquents*. Whatever we are or have, it being from God, we owe him the farthest improvement of all, without rendering him beholding; yea, in the state wherein he created us, he might have obliged us to the utmost obedience, and after all that, instead of any reward, have reduced us into the state of nothing, out of which he raised us; being fallen, more than we can yield, is a debt we owe him as our Maker, and therefore can be no satisfaction to him as an offended Judge. *One debt* useth not to go in *payment* for *another*, if a man commit one treasonable act, and for a time make an escape, but be afterwards apprehended, it will be no Plea in Law, to say he is Loyal now, because he was bound to have been so before, and therefore must satisfie

risie for his former disloyalty.

(4.) All the obedience we are ever able to yield to God, it is through the alone strength and influence of his grace, *Joh. 15. 5. 2 Cor. 3. 5.* And therefore instead of being a satisfaction to his justice, we are made fresh debtors to his mercy.

(5.) One sin dishonours God more than an eternity of obedience can recompence; all our service brings no accession to God to merit any thing at his hand. *Joh 22. 2, 3. Can a man be profitable to God? is it pleasure to the Almighty that thou art righteous? or is it gain to him, that thou makest thy ways perfect? Job 35. 7. If thou be righteous what givest thou unto him? or what receiveth he at thine hand? see also Psal. 16. 2, 3. Luc. 17. 10. Rom. 11. 35. Acts 17. 25.* but the least sin is a derogation from his honour, and lays us under an obnoxiousness to eternal wrath.

(6.) Justi-

(6.) Justification upon the plea of obedience is that which the Apostle through the Epistles to the *Remans* and *Galatians* so largely disputes against, and therefore we must either make nonsense of all his arguments, or we must else confess that there is no being justified upon this plea.

III. 3. It remains, that if we make satisfaction by our selves, it must be alone done by sufferings. The Papists, though they agree with us about the truth of Christs satisfaction, yet they greatly derogate from it in the establishing the necessity of humane satisfactions. It is true, their doctrine is a little intricate in this affair, they are not accorded among themselves, either as to the extent or the condignity of such satisfactions, yet they all meet in this, that Christ hath not so satisfied as to remove the whole punishment, but that there is some of the legal penalty still to be undergone

dergone by our selves, which is partly born in punishments in this life, and partly in purgatory torments in the future. This they palliate by distinguishing betwixt *removing of the fault, and removing of the punishment* : The fault is the offence committed against God, which is done away in remission ; the punishment is the penalty, which after the fault is removed, remains, *say they*, still to be suffered ; and by the bearing of which, either in our own persons, or one for another, we make God formal satisfaction.

But (1.) we have already proved, that the bearing of the penalty, doth constitute no man who is once unjust, just again. The first intention of the law is obedience, and nothing doth satisfy the primary design of the law but that. I grant that in humane laws in some cases it may be otherwise, namely where the law is purely penal,

penal, the intention of the law-giver being neither precisely to command nor forbid any thing, but on a penalty to allow that which otherwise he prohibites. As for example, that if a person be chosen Sheriff of *London*, he shall either hold, or pay such a fine : The paying the fine doth here satisfy the law, forasmuch as the law did not precisely enjoin the party to hold, but only bound him to the payment of such a sum in case he would not. But in Divine Laws the case is different, the end of all Cod's Laws being obedience, and the penalty being annexed only for other ends.

(2.) The distinction upon which the Papists here proceed, implies one of the absurdest things imaginable; namely, that the fault should be remitted, and not the punishment; that the debt should be forgiven, and yet payment exacted; seeing the forgiving the
debt,

debt, is nothing else but the dissolving the offenders obligation to punishment. See *Mat. 18. 17.*

(3.) Sin being of an infinite demerit, requires an infinite penalty, now a penalty can be infinite only one of three ways.

(1.) Through the infinite worth of the person sustaining the punishment, and in this sense I suppose none will say that man is of such value and dignity, as that any suffering he undergoes should be accounted infinite.

(2.) A penalty may be infinite from the infinite weight of what is inflicted and sustained, and in this sense no man can undergo an infinite punishment; forasmuch as no finite creature can bear any weight but what is finite.

(3.) A punishment may be infinite as to length and duration, but for to think that a person can satisfy by bearing a punishment which is infinite as to continuance, involves,

(1,) A

(1.) A plain contradiction, it being for ever to suffer, and never to satisfy; for ever to be damned, and never acquitted.

(2.) Such kind of suffering doth not satisfy the primary intention of the law, seeing law and justice in their first intention, require that the punishment be commensurate to the crime in the weight of it, rather than in the length. So that upon the whole we cannot be justified upon the plea of having made a satisfaction our selves.

If we plead justification then, upon the account of a satisfaction; it must be alone, because of a satisfaction made by another: and this leads me to the next point, the ground and matter of our justification, *viz.* the satisfaction of Christ.

CHAP. IV.

Other supream ends of the death of Christ disclaimed. That he did not dye primarily to seal and confirm the covenant, nor to give us an example of suffering with patience.

2. **T**HE second and only Plea of a guilty sinner is, that Christ hath made satisfaction. To this end he was incarnate, and for this end he died. That there were other subordinate ends of his Incarnation, Obedience, and Passion is not denied; but that any thing else was either the supream, or the only end, must not be granted. *That which is first pleaded by the Socinians, is that all which Christ underwent was to ratifie and confirm his Doctrine; having preached the freeness of remission to such as should repent. And men finding a witness in themselves of their liableness to wrath and death, being*
ready

ready to suspect every proposal, of grace and favour; therefore Christ by his death (say they) made faith of, and gave assurance of what he had taught. Now that what we have to offer in opposition to this, may be the better secured against all exceptions, we premise these three things to be first taken notice of.

1. That Christ answerable to the threefold necessity that we were in, stood in a threefold office: As we were ignorant of God, he was our Prophet, *Joh. 6. 14. Act. 3. 22, 23.* As we were under the guilt of sin, he was our Priest, *Heb. 2. 17. Heb. 7. 26, 27.* As we were in bondage to sin and Satan, he was constituted our Captain and King, *Isa. 55. 4. Heb. 2. 10. Dan. 9. 25.* Now as he is our Prophet, he not only reveals and makes known the Father to us, *Joh. 1. 18.* but hath also by his death sealed and confirmed his doctrine

ctrine, *Joh. 18. 37.* As he is our Priest he hath by his death expiated sin, *Heb. 9. 15. 1 Joh. 2. 2.* purchased remission to us, *Mat. 26. 28. Eph. 1. 7.* and bought grace for us, *Phil. 1. 29. 2 Pet. 2. 1.* And as he is our King, he hath by his death conquered our enemies, *Col. 2. 15. Heb. 2. 14.* and left us an example of suffering and patience. *1 Pet. 2. 21.* Now one or more of these ends are not exclusive of the other, because some of these were the ends of his death, we must not say that others are not. But the Socinians as they confound the Priesthood of Christ, either with his Kingship or with his Prophetical Office; so they confine the ends of his death, to what meerly was done as he stood in these relations: but as we shall (God willing) hereafter demonstrate him to be properly a Priest, as well as a King, or Prophet: So for the present we

distinguish what were the ends of his death as Priest, from those which were the ends of it, as he was King and Prophet.

2. We would have it observed, *that there were some more primary and principal ends of Christ's death, and others that were less principal and only secondary.* The more primary and principal end of his death, was that he might give himself a ranfome for sinners, **1 Tim. 2. 6.** be a propitiation for our offences, **1 Joh. 2. 2.** and become a sacrifice for sin, **Heb. 9. 26.** and **10. 12.** The secondary and less principal were, that he might ratifie the truth of his doctrine, and leave us an example of patience in suffering: Now the adversaries insist only upon the subordinate and secondary ends of his death, and altogether shut out the more principal and chief.

3. We would distinguish betwixt the *proper end of his death,*
and

and those things which are *the fruits and consequences* of it, through his having obtained that end. The *proper end* of the death of Christ, was the satisfying of God's justice, and the vindicating his Law and Government, *Rom. 3. 25. and 4. 25.* but the fruits and consequences of it through his having compassed that end, are our deliverance from the curse and condemnation of the law, *Gal. 3. 13. Rom. 8. 34.* The remission of our sins, *Col. 1. 14.* justification at the Bar of God, *Rom. 5. 9.* and a right and title to life, *1 Pet. 3. 18. Rom. 5. 18.* Having now premised these things, we come to prove that the confirmation of the doctrine of the Gospel, could not be the only nor yet the principal end of the death of Christ.

1. Because the truth of his doctrine was otherwise sufficiently established ; for being demon-

strated to be from God, there needed no further evidence of the truth of it ; and that it was from God was abundantly proved,

(1.) By those motives of credibility, and inbred evidence which it carried in it ; if we consider the Purity, Majesty, Plainness, Fullness, Method and Manner in which delivered, it is not possible, but that without further means of conviction, we may be ascertained that God is the Author of it.

(2.) God himself by the Testimony and Attestation of Miracles gave irrefragable evidence that it was true, and from himself, *Heb. 2. 4. ——— God bearing witness, with signs, and wonders, and divers miracles, &c. Act. 2. 22. Jesus a man approved of God amongst you, by miracles, wonders, and signs, which God did by him in the midst of you, &c.* and it was to these that Christ so often appealed for the truth of his doctrine, *Joh. 5. 36.*
I have

I have a greater witness than that of John ; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me; Joh. 10. 25. The works that I do in my Fathers Name, they bear witness of me. So Joh 15. 24. and alibi. And it was upon the conviction and evidence of these, that the world received his doctrine, Joh. 2. 23. Many believed in his Name, when they saw the miracles which he did. Joh. 3. 2. We know that thou art a Teacher come from God : for no man can do these miracles that thou dost, except God be with him, Joh. 7. 31. And many of the people believed on him, and said, when Christ cometh, will he do more miracles, then these which this man hath done. So that there was no necessity for Christ to have dyed in reference to this end, his doctrine being by other mediums sufficiently confirmed, had there never

G 3

been

been any such thing as the death of Christ, yet there wanted not sufficient grounds by which a Divine Revelation might be known. Those that lived before the incarnation of Christ, were not without sufficient evidence of the truth and divinity of the doctrine of *Moses* and the Prophets, yet they had not this argument to establish and confirm them in the belief of it.

(3.) The needledness of Christs dying in relation to the ascertaining the truth of his doctrine appears hence, in that the highest argument and motive the Holy Ghost instanceth in, in reference to the confirming any declaration of God is God's Oath, *Heb. 6. 17, 18.* So that if this had been the supremam end of the death of Christ, I do not see how it was any wise necessary; that Christ should have dyed, there having been other ways and means every way sufficient for the attaining of that end; yea, I can-

cannot understand how it is consistent with the wisdom, goodness, and righteousness of God, to have put an innocent person, and one so dear to him as his own Son to death, when he might have spared him, and yet arrived at all he propounded by his sufferings.

2. If the confirming the truth of the Scripture, had been the supream end of all the sufferings of Christ, and if it be upon that account that he is so often said to have dyed for us; this is no more than what men are capable of doing, yea, than what the Martyrs have actually done, for they by sufferings, blood, and death have sealed and confirmed the truth of the Gospel, and yet they are never said to have dyed for us, or to have reconciled us to God by their blood; yea instead of this it is expressly denied, that they ever did, or could dye for us in that

sense, and to that purpose that Christ did, 1 Cor. 1. 13. *Act.* 4. 12. and by consequence there behoved to be other and greater causes of the death and sufferings of Christ, then the sealing or confirming the truth of his doctrine.

3. It may from hence be further demonstrated, that it was not the supream end of Christ's dying, only to encourage us to believe the certainty of God's promise, in reference to the free remission of sin, because the Scripture every where assigns other ends, namely, that he *might bear our sins*, Rom. 4. 25. *destroy the enmity betwixt God and us*, Eph. 2. 16. *save us from perishing, and give us a right to life*, Joh. 3. 16. So that the first Plea of the Soci-nians remains confuted and overthrown.

2. *The second end instanced in, and pleaded for as the impulsive cause*

cause of the sufferings and death of Christ is, that he might give us an example of suffering with patience. It is not denied, but that the death of Christ is of singular import to these purposes, 1 Pet. 2. 21. and 4. 1. Heb. 12. 2, 3. but yet these were not the principal ends of his sufferings and death, neither were they indispensably needful upon that score.

(1.) Because the Old Testament Saints were patiently carried through suffering, who (though they lived in the faith of the death of Christ) yet had not the lively example of the quality of his sufferings, nor of his patience under them.

(2.) Because upon these terms Christ should not be properly our Saviour, but the act of saving us should be our own: Christ should only chalk us the way to salvation, where as we should go in it, and consequently the act of saving

saving us should be altogether ours.

(3.) Because God by the strength and influence of his grace could have carried us through suffering with patience, without setting us the pattern and example of his Son; and this he actually doth in that which is every way as difficult; for example, the mortifying of indwelling corruption; wherein the adversary dare not say, that Christ was capable of being our pattern. These being disclaimed then from being the supream ends of Christ his suffering, it follows that we demonstrate the true and principal end of his dying to have been that he might make satisfaction to God for us.

CHAP. V.

The satisfaction of Christ established from Christ's bearing our sins. No impeachment of God's justice, that though innocent, he should suffer the punishment of the nocent. That he hath undergone what we should have undergone.

WE being in debt to God, Christ undertook to be our Surety, *Heb. 7. 22.* I do not deny but that he is also God's Surety to us, for the making good of all the promises, which are therefore said to be in him, yea and Amen, *2 Cor. 1. 20* and he is in reference to this called God's Witness, *Isa. 55. 3, 4.* But with all he is our Surety to God for the discharging of our debt: And that that is the intendment of the Apostle in the forequoted place appears from the context, in that he is there treating of the Priesthood of Christ; and particular-
ly

*ἑγγυος: Spon/or
proprie est
qui pro
alio spon-
det, vel ut
debitum
solvat,
Prov. 22.
26. vel ut
panam
luat, Gen.
44 32. 33.
Turret.*

ly treating of it in reference to those things which were to be done with God for men. It is true there were two parts of the Priests office; one was to declare God's statutes and ordinances to the people, and to oversee his worship, according to his own institution and appointment: and in this sense Christ is called, *The High Priest of our profession, and said to be faithful in God's house,* Heb. 3. 1, 2. which is also the import of Zech. 6. 13. *He shall build the Temple of the Lord, and he shall bear the glory, and shall sit and rule upon his Throne, and he shall be a Priest upon his Throne.* The other part was to offer sacrifice for men to God, and to reconcile God to the people, and this was the principal part of the Priest's office, Heb. 5. 1. the other being only secondary, and consequent to this. And in this sense the Apostle in the foregoing place understands

derstands Christ's Priesthood, and in reference to this notion of it, stiles him surety, forasmuch as he had our debt charged upon him, and suffered the penalty which we should have born. Ere we attempt the proof of this, we desire first to establish these two things.

I. *It is not against justice in God to cast pains upon an innocent person.* This the adversary dare not deny, forasmuch as it was done in reference to Christ. I do not now dispute, whether those pains were satisfactory; all at present I intend is, that God without injustice may inflict pains upon an innocent, as it is manifest he did upon Christ. Though amongst men it be against all principles of justice, to take away the life of a guiltless person, seeing we have no natural and absolute dominion over one another, neither is there any such power allowed

allowed us by the supream Sovereign; yet God having an absolute dominion over the lives, bodies, and fortunes of men; he hath a right to act, what none else, without the grossest injustice can.

2. *It is not in every case unjust for one to be made undergo the punishment of anothers sin.* The Infants of *Sodom*, were involved in the punishment of those crimes of which themselves were not guilty, *Gen. 19.* *Cham* committed the sin, and the slavery was entailed upon *Canaan*, *Gen. 9. 22, 25.* The lye was singly *Gehezies*, but yet the Leprosie clave not to him alone, but also to his posterity, *2 Kings 5. 27.* Scripture furnisheth us with an infinite number of instances, where God makes use of the Sons misery, to punish the Fathers offence. See *2 Sam 21. 8, 14.* and *24. 15, 17.* *Josh. 7. 24.* *1 Kings 14. 10.* *Jer. 22. 30.* *God threatens to visit the iniquity*

iniquity of the fathers upon the Children, unto the third and fourth generation, *Exod.* 20. 5. Neither is this any more, then what in one instance or other hath been, and is still practiced among men in all Nations. If a person be convicted of Treason, his inheritance escheats to the Crown, and all right of claim ceaseth from his posterity. In pecuniary matters it cannot be denied, but that punishment may redound to the Surety: And in criminal cases, cautionaries have been often punished for others whom they have represented.

Now to render such a transaction just, that one be made to suffer for anothers fault, there are but these things necessary.

1. That the innocent person have a dominion over that which he parts with; hence a person having a dominion over his estate may alienate it to pay anothers debt;

debt, and had we as absolute power over our lives as over our money, we might likewise dispose of them for the preservation of the lives of others. And among the Heathens, who apprehended that they had the same right over the one as over the other, there want not instances of that nature; neither were those commutations among them ever blamed of injustice. The example of *Damon* and *Pithias* is obvious. That which alone renders such transactions unjust is, that we have not a dominion over our lives, and so cannot alienate and part with them: But now Christ had a plenary dominion over his own life, and so could freely dispose of it for the lives of others, *John 10. 18. I lay down my life of my self, I have power to lay it down.*

2. That there be a willingness in the parties concerned, in *the Judge and Ruler*, to allow and accept

cept such a commutation in the *Objes and Surety* to condescend to, and engage in such an undertaking: There is no wrong done, when all parties are willing. Now both parties are here agreed; the Father in calling and inviting Christ to it, *John 10. 18.* — *I lay down my life* — *this commandment have I received of my Father.* The Son in readily, submitting to and engaging in the work, *Heb. 10. 5, 6, 7, 8, 9.* — *loe I am come, &c.*

3. That the party *stipulating* be able to overcome all he exposeth himself to, and that those in whose stead he doth it, do thereby escape what they themselves stood obnoxious to. If either he be sure to perish in the engagement, or they for whom he undertakes be likely to receive no advantage by it, then the whole undertaking is altogether inconsistent with wisdom, whatever it be

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with righteousness. But now Jesus Christ knew himself able to discharge all he became bound for, *Joh. 10. 18. I lay down my life, and I take it up again.* And certain deliverance was to attend those in whose room he became substitute, *Gal. 3. 13. Christ hath redeemed us from the curse of the law, being made a curse for us.*

4. That there be some near conjunction in him that suffers, with those that should have suffered. Justice doth not allow that a person altogether unconcerned in the offence, should be subjected to the punishments due to those with whom he hath no relation. But now there is the nearest union betwixt Christ and those in whose behalf he became engaged.

(1.) *There is an union of nature,* the satisfaction is made in the same nature in which the offence was committed, *Heb. 2. 14, 16.* There could have been no possibility of saving

saving sinners, without a satisfaction in the nature that sinned; and there was no need at all of Christ's having assumed our nature, but only in order that he might suffer and dye in it: And the Apostle in forecited place, maketh his assuming our nature, the very foundation of his fitness to undertake in our behalf, and the ground why the benefits of his suffering do in justice redound to us.

(2.) Being one with us in nature, *he became also one with us in law*: Though Physically the Surety and Debter be two different men, yet Juridically and *in conspectu fori*, in the account of the law, they are one and the same person. Thus Christ being our Surety, was one with us legally, and in a law sense became chargeable with, and pursuable for all our sins, *Isa. 53. 6. — The Lord laid on him the iniquity of us all, 2 Cor. 5. 21. He made him to be*

sin for us, who knew no sin.

(3.) He became also one with us in a *mystical and spiritual sense*, one with us as head to members, *Eph. 1. 22, 23.* One with us as husband to wife, *Eph. 5. 31, 32.* And one with us as King to Subjects. Now as a husband may be justly sued for his wives debt; and if the hand offend the head may be *smitten*. So is Christ without any unrighteousness impleadable for our sins.

5. That the inducements moving to such a transaction be weighty and considerable: It is not fit that the criminal himself should be released, nor that an innocent person should be substituted in his room, but upon a cause that is momentous and great. Therefore do Historians justify the *Decii* in devoting themselves to death, in that it was for the preservation of the Commonwealth. Now there were most important reasons

sons for the transferring our guilt upon Christ, and exacting satisfaction at his hand.

(1.) Because otherwise the whole race of mankind had been utterly lost. In the fall of Angels there was only a certain number that sinned, millions being preserved in their obedience to God, and a condition of blessed enjoying of him. But in the fall of man the whole race was involved. not so much as one of the whole kind could have ever come to the fruition of God; and besides God should have mist that, which was part of his end in the creating of them, *viz.* active glory in a way of thanksgiving and praise. Now though there was no necessity arose from hence upon God, but that he might have left them in their sin and misery; yet there was a great agreeableness in it to the Divine wisdom, that a whole species of rational creatures should not

be lost ; but that as there were some of the Angels who stood to give God the active glory of his perfections and works ; so some of fallen mankind should be recovered to joyn forever with them in that employment.

(2.) Because otherwise God had lost the opportunity of glorifying his mercy and grace. God in the creation of the world had glorified his power, wisdom, and bounty ; and in the preterition of fallen Angels, he had glorified his holiness and vindictive justice : Now without the recovering of fallen man, his mercy and grace had not been equally honored and manifested with his other properties. And it is observable, that there is no one attribute of God's nature, by which he loveth and chuseth to make himself more known, then goodness, clemency, and mercy, *Exod. 34. 6, 7. 2 Chron 30. 9. Psal. 86. 5, 15. and 3. 4. and alibi.*

(3.) Be-

(3.) Because otherwise all religion had been necessarily extinguish'd in despair. It is not possible to serve God without hope of reward; *Heb. 11. 6.* Had man been unavoidably left obnoxious to wrath he would through despair have resigned himself to all sin and villany; being left equally hopeless with the devils, he would have been as opposite to the love and obedience of God as they. Now it was very becoming the Divine wisdom, that obedience and service should not utterly perish from the earth.

6. *The last thing needful to render such a transaction just is, that the honor of the transactors be heightened, at least secured by the transaction.* It were no ways consonant either to wisdom or righteousness, to allow the interposure of a fidejussor or substitute, if more could be had by retaining the offender. But now by the exacting satisfaction

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from Christ as our Surety, the glory of the perfections of God's nature, the honour of his law and government are much more enhanced, than if God should have inflicted punishment personally upon us. *First*, for his Law, that is honored both in the precept, and threatening of it; Christ having both fulfilled the command and born the curse: whereas had God confined himself to the sinner, he had forever lost the honour of the obedience of his law, and could have only honoured his threatening. *2ly*. For the properties of his nature. (1.) Had he detained the offender, he had compassed only the honour of his justice, but he had mist the glory of his grace: His justice indeed had been conspicuous, but his mercy had never come in view. He had rendered himself dreadful and terrible to his creatures, but not endeared, whereas now he hath given

given evidence and demonstration of it to the utmost, 1 *John* 2. 10. *Eph.* 2. 4, 5, 6, 7 (2.) For his justice, though it had been enough that it did not suffer through the releasing the offender, yet it is moreover exalted above whatever it could have been, had God resolved on the destruction of the sinner. (1.) Had he executed the punishment upon us, his justice had been glorified only passively, but by inflicting it upon Christ, it is glorified not only passively, but also actively. Christ loved the Majesty of God at the same time he satisfied his Justice, but the damned while under the effects of God's justice, they hate both it and his holiness: The voluntary sufferings of Christ do infinitely more honour the justice of God, than the forced torments of the ungodly can. (2.) In that had he confined himself to the sinner, his justice should never have been satisfied.

tified. The damned are alwise paying their debts; but yet never pay it. Now Christ hath satisfied to the full. (3.) In that justice hath not only all its demands; but is obliged with a surplufage; he that was our creditor, is become our debtor; there is more honor ariseth to God from Christ's sufferings, than he suffered dishonor by our sins. 3^{ly}. For his wisdom, how wonderfully is that display'd in the whole transaction: the debt pay'd, and yet the debtor forgiven; sin punished, and yet the sinner acquitted: God at once infinitely righteous, and withal gracious. Death submitted to, yet conquered, &c. See *Eph. 1. 8. Eph. 3. 10.* and as the Father is honoured through this transaction, so is the Son; hereby he gives demonstration of his love to mankind, *Rev. 1. 5.* is rewarded for his sufferings with a numerous seed, *Isa. 53. 10, 11.* And in recompence for his
depres-

depression and humiliation, he hath a name given him above every name, *Phil. 2. 7, 8, 9. Eph. 1. 21, 22.* and to overweigh his cross and shame, he is crowned with dignity, honour, and glory, *Heb. 2. 9.*

Having thus far cleared our way, by demonstrating that it is not against justice for one to be made suffer for anothers sin, and having opened what conditions are necessary to render such a transaction righteous, and that they all meet in the affair before us. Before we come to the proof of Christ his having suffered what we should have suffered, we desire further to premise these three things.

1. We are to distinguish what is essential in the punishment, from what only is accidental in it, what it includes in its own nature from what ensueth through the weakness of the subject. If we consider only

only what is absolutely included in the threatening, we shall find no more but this, namely, that the sinner ought to undergo, both as to sense and loss as much as it is possible for a creature to bear. The law principally eyes the quality and the weight of the punishment, not so much the duration and continuance. The living and dying in Prison is no part of a man's debt, neither is that the primary intention of the law towards any, yet this comes justly to be his lot, that will not, or cannot pay his debt. That which lyes then formally in the threatening is *death*, Rom. 6. 23. *wrath*, Rom. 2. 5. *and the curse*, Gal. 3. 10. but that this is eternal, ariseth meerly from the finiteness and weakness of the creature: If a sinner could at once bear that which is proportionable and equal in justice to his crime, and by so doing make satisfaction, there might in time be an end of his punish-

punishment, but this he cannot do, and therefore must suffer forever according to what he is capable of bearing. Now Christ was to undergo only what was formally in the threatening, to bear the weight of it, and having by bearing of it made satisfaction, he was no ways concerned in the eternity and duration of the punishment, justice it self discharging him, the debt being pay'd.

2. *we must distinguish betwixt those effects which flow naturally from suffering, and those which through the corruption of the party punished, flow only accidentally from it.* If the Socinians would be pleased to take notice of this, they would ease us the trouble of that thread-bare objection, *viz.* that in case Christ underwent the punishment of the law, he behov'd to despair and blaspheme, forasmuch as these do not flow naturally from suffering, but proceed
merely,

merely from the corruption and imbecillity of those that suffer. A person may undergo punishment, without either murmuring at the Judge who sentenceth him, or reproaching the law by which he is condemned. The blasphemy of a damned sinner ariseth in way of causation merely from his own corruption, his pains are at most but occasional of it ; and while he had mercies they issued in the like effects. For the despair of a damned person, it proceeds hence, that he knows he shall never make satisfaction, nor extricate himself from under what he feels. Now it was not possible, that either of these should fall upon Christ ; not the first, seeing he was perfectly holy in his nature, without any principle of or inclination to sin: Not the second, in that he knew himself able to make God a satisfaction, and foresaw, and believed a glorious issue from all his pains.

3. *we must make a difference betwixt those sufferings which were directly in the threatening, and those that were only consequentially in it.* Those, that the humane nature may be made obnoxious to, though it be holy and innocent; and those that follow the humane nature, as existing only in our sinful persons. Christ assumed only the common nature of man, and not the person of any man; and therefore was neither subject to passionate disorders of mind, nor painful sicknesses of body; seeing these do not appertain to the essence of the humane nature, but only attend it as it exists in our sinful persons.

These things being premised, I come now to prove that Christ hath suffered what we should have suffered; and that the same penalty which was due to us was inflicted on him: the death and curse which the law denounced
against

against the sinner; Christ as the Surety bore.

The punishment which was due to us consisted of two parts, death and the curse to be inflicted upon us; and the favour of God to be suspended and withdrawn from us.

1. That which was expressly denounced, as the penalty of sin was death and the curse, *Gen. 2. 17. Deut. 27. 26. Rom. 6. 23. Rom. 5. 12. Gal. 3. 10.* And this, and no less; this very punishment, and not an other did Christ undergo: the same sentence of the law, which should have been executed upon us, was executed upon him. There was a change of persons, the Surety suffering for the Debtor, the just for, the unjust; but no change of punishment at all. *Christ tasted death, Heb. 2. 9. was put to death, Joh. 18. 31, 32. became obedient unto death, even the death of the Cross, Phil. 2. 8. bore the curse, Gal.*

Gal. 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us.* The Apostle

having asserted in the 10. verse, that every person who continues not in all things, which are written in the Book of the Law to do them, is cursed : He here opens how believers, notwithstanding that commination, come to be freed from the curse ; namely, because Christ hath born it ; and for the proof of this, he refers them to *Dent. 21. 23.* where they were taught so much. *Κατάρα, Execra-*

tio; a Curse, the abstract for the concrete (as is usual in Scripture, see the Texts in the Margin) that is, he underwent all the wrath which the law denounced ; particularly, that death to which it only affixed a curse. By curse we may either

understand the sentence of the law execrating and condemning the sinner, which is called the curse actively, or we may understand

2 Cor. 5.

9. and 5.

21. Eph.

5. 8. John

17. 17.

Rom. 3.

30. -

the execution of punishment according to that sentence which is the curse passively; for in both respects Christ was made a curse. I would have well observed here, that though hanging was reckoned always an ignominious kind of death, yet that it alone was an accursed death, arose meerly from the constitution of the Law maker, and the declaration of the Law. Whatever malefactors were hanged before the enacting and proclaiming of this Law, we have no ground to believe that they were accursed; and originally the curse was ceremonial, being intended by God as a type of the moral curse, which Christ was to bear. *Suspensus, secundum legem ceremonialem est execrationi Deo: nam alioquinque secundum naturæ legem, nec secundum jura civilia, neque per seipsum denique, qui suspensus est, Deo execrabilis, Jun. Paral. II. l. 2.* And here the providence

dence of God is very observable, that whereas suspension was not any of the capital punishments prescribed by *Moses*, neither was it the custome of the Jews to punish their malefactors with that kind of death, Christ should dye by a Romane and not a Judaical law. It is true, that some after they were stoned to death, were sometimes for the enormity of their fact, put to the ignominy of the Gibbet, but otherwise it was no Judaick punishment; and had Christ been executed according to a Mosaick law, he could not have been Crucified. But among the *Romans*, it was a death to which they often used to put Traitors, Thieves, Murderers, and Seditious persons. *Authores Seditiois aut tumultus, pro qualitatibus dignitate, aut in crucem tolluntur, aut bestis obiciuntur*, Paulus. 1. 5. tit. 22. Now Christ being condemned by *Pilate* upon accusation of affecting

Deut 21.

22. And

he be to be

put to

death, and

thou hang

him on a

Tree;

ought to

be read,

and he be

put to

death.

and thou

hang him

on a Tree,

See Grot.

and Fag.

on the

place.

the Sovereignty, disturbing the Nation, and being an enemy to *Cæsar*, Luc. 23. 2. *Joh.* 19. 12. underwent the death of the Cross, which was the *Roman* punishment for these crimes. *Crucem autem irrogatam Christo, tanquam seditionis auctori verissimè à multis notatum est. eam enim penam ei crimini statuunt Romanæ leges*, Grot. in Mat. 27. And as of all deaths it was the most painful and shameful, *summum supplicium*, Paul. in Sentent. *Extrema pœna*, Apul. *Servile supplicium*, Tacit. *Pone crucem servo*, Juven. So over all these there was in the death of Christ the curse of the law, and the wrath of God. And this, together with the apprehension and sense of the withdrawment of his Fathers love (of which more anon) was the rise of that grief and horror in the soul of Christ, which the Holy Ghost by the several Evangelists so largely expresseth.

His soul was exceeding sorrowful,
 Mat. 26. 38. περιλυπός, *undequaque*
tristis, Bez. It signifies the soul
 surrounded and encompassed with
 an excess of sorrow, beset with
 grief round about. The soul de-
 pressed and bowed under dejection
 of mind, the Holy Ghost seems to
 have respect to *Psal. 116. 3. The*
sorrows of death compassed me, and
the pains of hell got hold upon me:
I found trouble and sorrow. See
 also *Psal. 22. 14. Mark* expresseth
 it, *He began to be sore amazed and*
very heavy, Mar. 14. 33. ἐκθαμβῆσθαι,
 it signifies an high degree of hor-
 rour and amazement, *Medici vo-*
cant horripilationem, when the hair
 stands up through fear, καὶ ἀδνημονεῖν.
Gravissimèangebatur, Bez. It im-
 plies much fear attended with rest-
 lessness and anxiety of mind: *Præ*
maxore pene concidere animo. John
 expresseth it, *Now is my soul trou-*
bled, Joh. 12. 27. τεταράκται, it sig-
 nifieth great trouble through fear

or grief: Hence tartarus, hell, *ἡ τὰ δ' ἅπαντα*, quia terret omnia, Luke saith he was in an agony, Luke 22. 44. *ἐν ἀγῶνι*, it signifieth fear and commotion of mind, upon the feeling and foresight of evil and danger, yet not so as to be dispirited, or disheartned. From hence also proceeded his bloody sweat *ibid.* his sweat was as it were great drops of blood. Tears were not sufficient evidences of his inward sufferings, nor could the sorrows of his heart be vented enough at his eyes, but the innumerable pores of his body must represent and speak the bitter anguish of his soul. There is no instance can parallel it: That a person under no distemper of body, who before hand had agreed to lay down his life, and was now willing to do it: A person perfectly innocent both in nature and life, under no accusation of conscience as to personal guilt,

guilt, free from all solicitude in reference to the cares of the world, and certain of a Crown of Glory, should be under such anguish and consternation; which clearly argues that it did not proceed from the consideration of meer natural death, but from the sense of Divine wrath, and the feeling of the curse. There are two instances in *Thuanus*, which though very strange yet do infinitely differ from this. *Dux quidam indigna mortis metu adeo concussus animo fuit, ut sanguineum sudorem toto corpore fudit*, Hist. l. 11. *Juvenis ob leudem causam à Sixto 5. ad mortem damnatus, præ doloris vehementia lachrymas cruentas fuisse, & sanguinem pro sudore, toto corpore mittere visus est*, l. 80. I might also add, *That his strong crys and tears arose from the same spring*, Heb 5. 7. in g'as. It denoteth a most ardent kind of praying: *Ardentior orandi forma,*

cum lachrymis, gemitu, aliisque gestibus conjuncta. Luke expresseth it, ἐκτενέστερον προσέυχeto, *he prayed more earnestly.* To say that all this was only from a preapprehension of his bodily sufferings, is a most irrational as well as a false suggestion; for what were this but to abase the valour and courage of Christ below that of thousands of men, who have undauntedly, at least with less consternation, encountred death in its most terrible shapes. The ground then of all this anguish and agony which Christ was in, was his conflicting with Divine wrath, and the curse of the law in death. There was not the least change of the punishment in reference to the Surety, from what was denounced against the sinner. The consideration of this overthrows, First, the Popish phansie, of Christ his suffering formally only in his body, and in his soul only
by

by way of sympathy ; he suffered the very same that we should have suffered, *i.e.* he suffered both in soul and body. *In neither did God spare him, but both gave him up to death, and made his soul an offering for sin*, Rom. 8. 32. Isa. 53. 8, 10. Secondly, It overthrows the phansie of others, that if God had so pleased, one drop of the blood of Christ might have been a compensation for our sins ; whereas seeing it was death, wrath, and the curse which was in the threatening, nothing less could have made a satisfaction for sin. It is a note of *Camero's*, *Dignitas persona imitatio satisfacti-
onis detrachere nil potest, imitatio po-
test ; ratio est, imitatio est satisfacti-
oni essentialis, imitatio non est.*

2. The second part of the curse was separation from God, and the sense of the loss of his favour, and this also Christ underwent, being for a time under the
with-

withdrawment and loss of the
 feeling of God's love. So much
 was before hand prophesied con-
 cerning him, *Psal.* 22. 1. and
 himself declareth that he bore it,
Mat. 27. 46. *My God, my God why*
hast thou forsaken me? It is true,
 he was not left as to the dissolu-
 tion of the personal union with
 the Divine Essence, *Joh.* 14. 11.
 and 10. 30. *Heb.* 9. 14. nor as to
 the vertue and support of God's
 power and providence, *Psal.* 16.
 8, 9 *Joh.* 16. 32. nor as to grace
 and sanctification, *Col.* 1. 19. It
 was needful that he should be al-
 ways holy, otherwise he had fail-
 ed in the work which he came
 about, but it was not needful that
 he should be always joyful; yea,
 considering his undertaking, it
 was impossible that he should be
 so: and therefore he was left only
 as to the communication of the ef-
 fects of Divine love and favour,
 which is that which the damned
 with

lye under in hell. And this, with what I delivered under the former head, was the ground of his fear, agony, and bloody sweat, &c. Having proved that Christ suffered the very same which we should have suffered; it naturally follows, that he did it in way of a satisfaction, for there is no other reason imaginable, why God should thus punish a person who in himself was altogether innocent, and one so dear to him as his own Son, but that he stood charged as a Surety with our sins, to make satisfaction to Divine Justice for them.

CHAP. VI.

The satisfaction of Christ further established, in that he suffered in our room.

He underwent death as a penalty our sins were laid on him. He was made sin, dyed for us, bare our iniquities.

THE next thing which comes under consideration for the more full clearing, that Christ hath satisfied for us is this; that as he suffered the same which we should have suffered, so he suffered it all in our room and stead. It was before hand told, that the Messiah should be cut off, but not for himself, Dan. 9. 26. He was to be penally cut off, not upon his own account, or for himself, but for us. This particular will be fully made out by considering these five things.

I. *In that he underwent death, which God had constituted the punishment of sin, and there being no cause*

cause in himself why he should suffer that penalty, It unavoidably follows, that it was because he stood charged with our offences. I do not now dispute, whether God might have made man obnoxious to death in case he had never sinned, the only question is what he hath done: I will not deny, but that God having given us our beings and lives, might without injustice have taken back, what he had given; he might in way of dominion and sovereignty have sent us into the world to act our parts for a time, and then remanded us into our state of not being again; the only question is what he hath done, and that in condecency to his wisdom, goodness, and righteousness as governour of his creatures; and here we affirm that death was appointed by God to be the wages of sin, and that if man had not sinned, he should not have dyed, notwithstanding the possibility

lity of dying, which was in mans nature, he should by the power of God have been preserved from actual dying. Whatever he was obnoxious to in the constitution of his nature, he should for ever have been free from death in the event. And it was very consonant to Divine wisdom and goodness, that perfect righteousness and purity should have been attended with life and immortality, and that God should not take away that being which he had bestowed, but upon a failure in reference to the end for which it was given. God appointed death to be the punishment of sin, *Gen. 2. 17. In the day that thou eatest thereof, thou shalt surely dye.* This being denounced only in case of sin, we are thence fully informed, that if man had not sinned he should not have dyed. To this it were easie to subjoyn many other places of Scripture, *Rom. 6. 23. The wages of*
of

of sin is death. Rom. 5. 12. *Death entered into the world by sin.* It came not in as a consequent of the frailty of humane nature, but as the demerit of the fall. Hence death is called an *enemy*, 1 Cor. 15. 26. *God made not death*, saith the Apocryphal writer. Now Jesus Christ having suffered death, which was the punishment of sin, and having had no sin of his own for which he could be punished, it results by a necessary consequence, that he suffered death as the penalty of our sins, and as he stood in our room.

Object. But possibly it may be Object. objected, that this interferes with our own doctrine. For if death be the penalty of sin, then forasmuch as Christ by bearing the penalty hath delivered us from everything that is penal, he should have delivered us from death too, but not having delivered us from death, we contradict our selves in calling death the punishment of sin.

Answ.

Answer.

I *Answer*, All those for whom Christ hath satisfied, are delivered by him from death, so far as it is penal: So that though it be continued, yet it is not as it is a punishment, but in order to other ends; sin and the curse being separate from it, it is no more poisonous but medicinal. Instead of a punishment, it is become a privilege. *Christ having unstung it, and swallowed up the curse which was in it, 1 Cor. 15. 54, 55.* it cannot hurt them, though it seise them. Instead of being an inlet to wrath, it is an entrance to glory.

2. *Christ his suffering in our room, will be made further out, if we consider that our sins were laid on him, Isa. 53, 6, 7. The Lord laid on him the oniquity of us all; he was oppressed, and he was afflicted.* That it is the Messiah and none other, who is intended throughout that whole Chapter hath

hath been abundantly justified against the Jews : and it is utterly impossible with any congruity and sense to apply it to any other. And several testimonies taken hence are in the New Testament expressly applied to Christ, *ver. 1. Joh. 12, 37, 38. ver. 4. Mat. 8. 17. ver. 7, 8. Act. 8. 28. ad 36. ver. 12. Luke 22. 37.* The attempts of *Grotius* in accommodating the whole to *Feremiah*, have been abundantly refuted by *Hoornbeck*, *Alex. Morus*, and the learned *Dr. Owen*, to whose writings I profess my self more beholding for a clear understanding of some things in the mystery of the Gospel, than to any mans besides. Taking then at present for granted, that it is to be understood of the Messiah : Is it possible that we should desire, in reference to the affair in hand, a Text either more plain or full ? *He laid on him the iniquities of us all.* The word is *חִפְּיָנוּ* *hiphgiang*,
K from

from the root פָּנַח *pahang*. Now פָּנַח signifieth properly to meet, and therefore הִכְנִיעַ must signifie he made to meet. They were so made to meet on him, that he bore them *ver. 11*. It were nonsense to render the words, *The Lord made him to intercede the iniquity of us all upon him*. It is true, the word is sometimes so translated, where the subject matter requires it, as *Jer. 7. 16*. but neither Grammar nor context will allow it to be so here. See *ver. 4, 5, 10*. *He hath born our grieffs, and carried our sorrows ——— he was wounded for our transgressions, he was bruised for our iniquities*. God doth not remit sin only in favour of his Son at his intreaty, as Kings sometimes pardon Malefactors at the earnest request of a favourite. No, Christ prayed that if man without his death could have been saved, the Cup might pass from him, *Mat. 26 39* but it would not

not do; they were so laid on him, that God exacted of him a satisfaction for them. *He was oppressed and he was afflicted*, so we render it: but it might be better rendred, *It was exacted*, and he answered how נָשׂוּ *nagus*, with sin, signifieth to exact and require; and how נֶעֱנָה *naaneh*, signifieth to answer, as well as to be afflicted, and how translated either ways, it admirably establisheth the satisfaction of Christ; see our Annotators on the place. That Christ was to suffer, through having our sins laid on him, was the faith of the Old Testament Church; typified in their imposition of hands upon, and confession of sin over the head of the sacrifice, *Levit. 16. 21. Levit. 5. 5, 6.* Their confessing of sin over the sacrifice, and their laying their hands on it, was both to signifie their earnest desire that their sins might be taken off from them, and laid on the sacrifice, and

How far
the Hea.
then did
in this
imitate
them, see
Herodot.
lib 2, c. 29
and Plu-
tarch in
Iside.

that the punishment which was due to them might be upon it :
Quicquid à me peccatum est, sit in hujus victimæ caput ; i. e. penam peccato comméritam ab illa reposeat Deus : As also a profession of their faith in Christ, as the true sacrifice to be slain for sin, and that the present sacrifice was only a type thereof. And this for the second consideration, for the confirming that what Christ suffered, he suffered in our room and stead.

3. *That Christ suffered in our room, and as being charged with our sins, will be yet more fully established, if we take notice of that of the Apostle, he was made sin for us, 2 Cor. 5. 21. He hath made him to be sin for us who knew no sin.* Now sin is either to be taken properly or metonymically ; metonymically, either by a metonymie of the cause for the effect, *Isa. 53. 12. He bore the sin of many. i. e. the punishment, 1 Pet. 2. 24. Who his*

his own self bare our sins in his own body on the tree. i. e. The punishment of our sins in his body, *Gen. 4. 13.* *My punishment is greater than I can bear*, so we render it; but in the Hebrew, *It is my iniquity is greater*, &c. See also *Gen. 19. 15.* *Zech. 14. 19.* or else by a metonymie of the adjunct for the subject; sin put to denote a sacrifice for sin, *Levit. 4. 29.* and *5. 9.* and elsewhere frequently in that book, we render it sin offering, but in the Hebrew it is sin. See also *Hos. 4. 8.* *Isa. 53. 10.* *When thou shalt make his soul an offering for sin*; so we read it, but it is in the Hebrew *trespass* or *sin*. Now whether we pitch upon either of these or both, the Text proves this much, that Christ who had no sin of his own to suffer for, suffered the punishment that was due to ours; he that had no crime of his own to expiate, became a sacrifice of expiation for our crimes.

Or if you will take sin here properly, as the context by stating sin in opposition to righteousness, seems to encline it. *Non per tropum est explicandum, sed pñtōs sumendum est, pro ut oppositio monstrat.* Walth. Then the import will be, that Christ who had no sin in his nature, nor committed any in his life; who in a moral sense was altogether free from sin, was yet in a judicial sense made sin. Our iniquities were charged upon him, and satisfaction exacted of him for them, as if they had been his own. *Lutherus non male Christum nominavit maximum peccatorem.* It is a most frivolous cavil of the Socinians, that Christ his being made sin, signifieth no more than that the world esteemed of him, and treated him as a sinner. *Sinit eum tractari tanquam scelerosum,* Grot. in loc. Wonderfully betraying the truth, even after he had once defended it.

There

There might have been some plea for this exception, if it had been he was accounted sin, or if it had been man made him to be sin : But as (1.) they can hardly shew that to be made sin, is in all the Scripture of the same intendment with being esteemed a sinner: much less (2.) can they show that to be made sin by God, should be ever used to imply the being reputed a sinner by men. (3.) That this cannot be the meaning, the next words put out of question ; *For as our being made the righteousness of God,* is not that the world holds us for righteous, but that in a law sense we are constituted as righteous through Christ, as God either desires or can require : So his being made sin is not that the world esteemed him a sinner, or that God suffered him to be treated by the world as a sinner ; but the intendment is that he was legally, and in a judicial sense charg-

ed with our sins, and that whatever the law made the punishment of them he bore.

4. *Christ his suffering in our room and stead, will be further strengthened by considering those expressions and places, in which it is expressly affirmed that he died for our sins, and that he suffered for us.*

There are four prepositions the Holy Ghost useth to this purpose, that if one be more emphatical than another they may all conspire to justify this truth. First, *ὅτι*, *Rom. 4. 24. Who was delivered for our offences*; this particle joyned with an accusative doth generally signify the impulsive cause, and not the final. See *Mat. 10. 22.* and *13. 5.* and *14. 9 Joh. 20. 19. 2 Cor. 4. 11.* and particularly when used in reference to sufferings, it hath that signification and no other, see *Levit. 26. 18, 28. Deut. 28. 11. 2 Kings 23. 26. Jer. 13. 22. Joh. 10. 32.* in all these places

places it necessarily signifies the meritorious and impulsive cause, and no wise the final. And so in the foregoing place *διὰ παραπτώματα ἡμῶν*, for our offences must needs be understood that our offences were the meritorious and impulsive cause of Christ's suffering. Another particle that the Holy Ghost useth, is *ὕπέρ*, *Rom. 6. 8.* *For when we were yet without strength Christ died for the ungodly, Rom. 8. 32. He spared not his own Son, but delivered him up to death for us all, 1 Pet. 3. 18. Christ hath once suffered — the just for the unjust, Tit. 2. 14. who gave himself for us — 1 Tim. 2. 6. who gave himself a ransom for all, Heb. 2. 9. he tasted death for every man, Joh. 10. 15. I lay down my life for my sheep, Luke 22. 19, 20. This is my body which is given for you — This Cup is the New Testament in my blood which is shed for you.* Now the particle *ὕπερ* among other

other significations that it hath^e signifieth sometimes the impulsiv^e cause, *Phil.* 2. 13. *Eph.* 5. 20. *Rom.* 15. 9. Sometimes the substitution of one in the room of another, *2 Cor.* 5. 20. *Philem.* v. 13. *μαλλον δ' ἐγὼ τῆς ὑπὲρ σῆς τοιῆς ὡ* Demost. *Ego pro te molam*, Terent. Particularly when the sufferings of one for another is express^t by it, it always signifieth the substitution of one in the place of another, *Rom.* 9. 3. *θυήσκω ὑπὲρ σε' δειν*, Eurip. *Unum pro multis dabitur caput*.

Virg. *Hanc tibi Eryx meliorem animam pro morte Daretis Persolvo*.

When ever it's used to imply ones dying for another, it always signifieth the dying in his stead. Another Preposition made use of in this affair is *ἐπὶ* *1 Pet.* 3. 18 *Christ also hath once suffered for sins, Gal. 1. 4. who gave himself for our*

our sins, 1 Joh. 2. 2. and he is the propitiation for our sins. Now this particle though it hath several significations according as the subject matter requires, yet among others it often signifyeth the impulsive cause, *Luke 19. 37. Job. 10. 33.* especially when it refers to sufferings, *Jud. 15.* The last particle made use of to this purpose is *αὐτὴν* *Mat. 20. 28. even as the Son of Man came to give his life a ransom for many.* Repeated again *Mark 10. 45.* Now this Preposition when ever applyed to persons or things, it always imports a substituting of one in the room of another, or an exchanging of one for another, *Mat. 2. 22. Mat. 5. 38. and 17. 27. Luke 11. 11. Rom. 12. 17. 1 Cor. 11. 15. 1 Pet. 3. 9.* So that from the whole we may confidently conclude that Christ not only suffered for our good, but in our room and stead.

5. *That Christ dyed not only for*
our

our advantage and profit, but in our place, will be fully demonstrated, if we observe that he is said to have born our sins, 1 Pet. 2. 24. who himself bare our sins in his own body on the tree, Heb. 9. 28. Christ was once offered to bear the sins of many, ἀντὶ πάντων he carried up our sin on his body on the tree; they were made to ascend on him. Now to bear sin is usually in the Scripture phrase to bear the punishment of sin, Levit. 5. 1. and 7. 18. and 20. 17. Numb. 14. 33. Exod. 28. 43. Ezek. 28. 20. and 23. 49. and 18. 20. Lament. 5. 7. And though it should be granted that to bear sin sometimes signifieth only to remove sin, yet that this is not the sole meaning of it in reference to Christ his bearing sin, the Holy Ghost puts out of question, Isa. 53. 4, 5, 8, 10. He hath born our griefs, and carried our sorrows, ——— he was wounded for our transgressions — for the transgression of my people was

as he stricken ——— he shall bear
 their iniquities. The two words
 which the Holy Ghost there useth
 are נָשָׂא *nasa*, and סָבַל *saball* ;
 now though נָשָׂא signifies some-
 times only to take away, *Job* 7.
 21. and to forgive, *Exod.* 34. 7.
Num. 14. 18. *Psal.* 32. 1. yet סָבַל
 signifieth ever to bear, or carry a
 burthen by taking it on, nor is it
 once used otherwise in all the Scri-
 ptures. And besides, however
 נָשָׂא in other places may be allow-
 ed to signifie only to remove or
 take away ; yet that it should sig-
 nifie so here, the context will not
 admit, *In that it is said he bore our*
sins so, as to be wounded for them,
grieved, bruised, chastised, and put
to pain for them, which clearly
 shews the ground and cause of his
 sufferings, and not only the issue
 and the event.

Object. *But it is objected, that*
this of the Prophet of Christ his
bearing our diseases is applied, *Mat.*
 8.

8. 16, 17. in reference to Christ his healing of diseases, and therefore if the bearing our sicknesses be only his removing of them by curing them, in like manner his bearing our sins is not the taking them upon himself to undergo the punishment of them, but only his taking them away by forgiveness and healing.

To this I return these things by way of Answer. (1.) It may be denyed that Christ his bearing our diseases, is to be understood only in reference to his removing of them; but that it imports also his travelling under them as a burthen. He had a fellow feeling of the pains and griefs he cured: he was affected and afflicted under the sense of them, as if they had been his own, *Heb. 4. 15.* besides he underwent great trouble, pain, and travel in the curing of them. So much at least is implied in the word ἐπάσασθαι. *Est in hac voce eneris*
que.

quedam & molestie significatio,
 Grot. *Nuspiam non portare sig-*
nificat, & bajulare, vid. *Mat. 3 11.*
and 20. 12. Mat. 14. 13. Luke 7.
14. and 10. 4. and 14. 27. Job.
19. 17. and 20. 15. Acts 15. 10.
Rom. 15. 1. Gal. 6. 5. Rev. 2. 3.

(2.) We meet with a great deal more in Scripture to induce us to believe that Christ bare our sins by taking them upon him, than that he bare our diseases by taking them upon him; for our sins are said to have been laid on him, *Isa 53. 6.* and he is said to have been made sin for us, *2 Cor. 5. 21.* whereas we do not read that our sicknesses were laid on him, or that he was made blind, or lame, &c. for us.

(3.) A Scripture may be alleged to be fulfilled, not only when the thing foretold and principally intended comes to pass, but when something like it falls out: when there is only an allusion or accommodation.

modation to the Propheſie, though in the primary and literal meaning of it, there be ſomething elſe intended; though there be but one literal & coordinate ſenſe of Scripture, yet there may be divers ſenſes of ſeveral kinds one ſubordinate to another. Compare *Pſal.* 78. 2. with *Mat.* 13. 35. *Iſa.* 29. 13. with *Mat.* 15. 7, 8. *Jer.* 7. 11. with *Mat.* 21. 13. *Iſa.* 1. 9. with *Rom.* 9. 29.

(4.) A Scripture may be ſaid to be fulfilled, either when that which is chiefly deſigned is brought forth, or when that which only typifies and represents the other comes to paſs. Many things in Scripture are ſpoken of the type, which principally belong to the Antitype, ſee *2 Sam.* 7. 14. compared with *Heb.* 1. 5. and *Hof.* 1. 11. with *Mat.* 2. 15. and *Jer.* 31. 15. with *Mat.* 2. 16, 17, 18. Now Chriſt his healing of bodily diſeaſes, being a type of his curing the diſeaſes of the ſoul, therefore the Holy Ghoſt applies that

that which firstly and chiefly belongs to the one, to the other, that so they might not look on Christ as a meer bodily Physitian, but rather as one whose work and end it was to heal their souls, whereof the curing the infirmities of their bodies was only a type and symbol, see *Mat. 8. 2.*

(5.) A Scripture may be said to be fulfilled, when the accomplishment of it is demonstrated in the effects. *Multa fieri dicuntur, quando facta esse intelliguntur,* see *Psal. 2. 7.* with *Acts 13. 32, 33.* Christ in the day of his resurrection is said to be begotten of the Father, because he was then most evidently shown to be the Son of God. So *Jam. 2. 21.* Abraham on the offering of his Son Isaac is said to be justified by works, because that great work gave demonstration of his being justified. Now Christ his taking away bodily distempers, being an evidence of his

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taking away sins, which is done by bearing of them ; therefore that which the Prophet spake in reference to the cause, the Evangelist applies in reference to the effect. So that having dispatched this objection, we presume to conclude from the whole of what hath been offered, that as Christ suffered the same penalty which was due to us, so he suffered it in our room and stead, and as a satisfaction and compensation to God's justice for our sins.

CHAP. VII.

The satisfaction of Christ further established, from his having redeemed us. The import of the word. A ransom paid for us. Accepted of God, and thereupon we set free.

THat Jesus Christ hath made satisfaction for our sins will further

*further appear, if in the next place we consider, that he hath effected and accomplished what in other cases useth to be the effects and results of a satisfaction; namely, he hath redeemed us from the wrath and curse to which we were obnoxious. To redeem in the general import of the word, is either to deliver from bondage and misery, through the intervention of a price; or to rescue out of a state of slavery through force and power. In this latter sense the deliverance of Israel out of Egypt is often called redemption, *Exod.* 15. 13. *Deut.* 7. 8, and 9. 26. and 13. 5. and 21. 8. *Psal.* 77. 15. and in many places besides. And *Moses* having been signally employed in that affair is called *αυτρωτής*, deliverer, *Acts* 7. 35. and let this be observed by the way, that as the redemption of the people from the bondage of Egypt was typical of the Redemption from the wrath of God; so*

it is called redemption, not so much from the general nature of *deliverance*, as from the *respect* it had to the redemption to be wrought by Christ, whereof it was a *type*. And besides, as that temporal deliverance from the *Egyptian* bondage, was typical of the spiritual redemption from the curse; so there was a *typical price* exacted and paid suitable to that typical redemption, to point to us *the real and proper price* which Christ was to pay for our proper and spiritual redemption. And in reference to this it is that Christ is called our *Passover*, 1 Cor. 5. 7. and as they were redeemed from temporal wrath, and typically reconciled to God by the blood of the Paschal Lamb, so we are redeemed from eternal wrath, and really reconciled to God by the blood of Christ, who is therefore called *the Lamb of God*, Joh. 1. 29. and a *Lamb without spot and blemish*, 1 Pet. 1. 18, 19.

But

But to redeem in its first and most proper intendment, signifies by the payment and solution of a price and ransome to set free:

Quid agas? nisi ut redimas te captum quam queas minimo, si nequeas paululo ac quanti queas,
Terent.

Si fratrem Pollux alterna morte redemit, Virg.

Now one may be in bondage, either as a Debtor to a Creditor, or as a Criminal to a Governour and Ruler; he that is in Prison on the first foot of account, must continue so, unless satisfaction be made by the payment of the sum of which he stands charged; and he that is detained on the second account, is not to expect deliverance, unless the penalty be undergone, to which his offence hath rendered him obnoxious. And those who upon other terms come to be free, cannot properly be said

to be redeemed, but only to be released.

Having stated the signification of the word before I come to prove, that Christ through the payment of a price hath in a proper sense redeemed us; I desire to premise these three things.

1. *That we stood obnoxious to God's fiery indignation and wrath.* His law we had broken, and by his sentence we stood condemned. *It is his judgment, that they who commit sin are worthy of death.* Διαιτάριον, God's constitution and appointment. The precept of the law being broken, we lay liable to the curse as the penalty of it, *Gal. 3. 10.* Divine Justice had made us prisoners, *Isa. 61. 1.* and we were subject to Satan as God's jaylor, and without payment there was to be no deliverance.

2. *That as we had forfeited the favour of God, and were become subject to his wrath, so we had lost his image,*

image, and were fettered in our own lusts. Therefore as we were to be redeemed from the justice and wrath of God, so we were to be set free from the dominion and power of corruption ; as a Captive delivered from the penalty of the law, is also released from his prison and irons ; and as the delivery of a Traitor from the wrath of the Governour, and sentence of the law, is the primary and principal thing intended in redemption, and the loosing of him from his fetters and jayl ; follows as consequential and secondary upon that : So Christ having as the chief end of his suffering, satisfied the justice of God, and redeemed us from his wrath, he hath through a redundancy of merit, which was in his blood consequentially purchased grace for us, and set us free from the power of our corruption. Hence as he is said to have redeemed us from the curse

of the law, *Gal. 3. 13.* so he likewise is said to have redeemed us from iniquity, and from our vain conversation, *Tit. 2. 14. 1 Pet. 1. 18.*

3. we must distinguish betwixt pecuniary debts and penal, betwixt a meer Creditor and a Governour:

In pecuniary debts something material is paid and received, by which the Creditor is made richer : In penal, it is enough that the Law be satisfied, though the Governour be not formally made the richer. A person that is wronged may account himself satisfied, if the party who hath offended him hazard his life for him, though he formally pay him nothing. So here it was not needful that God should properly receive any thing, it was enough that he should accept what was done. To make good God's acceptance of the price, it is sufficient that his law is satisfied, and that his justice suffered not by the delivery of the sinner,

sinner, though he be not formally made the richer; and this is not only true that the justice of God suffers nothing by our release, *Rom. 3. 25.* but besides, it is more glorified, than it could have been in the destruction of the sinner.

These things being premised, we come now to prove that Christ, by the interposition of his blood as a price, hath properly in way of solution and payment redeemed and delivered us. And this will appear if we consider these three things.

1. *If we observe that there was a price paid; and this the Scripture fully informs us, 1 Cor. 6. 20. for ye are bought with a price; and what this price was, we are expressly told, 1 Pet, 1. 18, 19. Ye are not redeemed with silver and gold — but with the precious blood of Christ, as of a Lamb without blemish and without spot. Of what use silver and gold are in other cases*

cases to redeeme captives, of that use is the blood of Christ to redeem sinners. Hence Christ's death is called a ranfome, *Mat.* 20. 28. *He gave his life a ranfome for many*, λύτρον, it is all one whether it come from λύω to loose, or λύω to pay. As we were held prisoners by the law and justice of God, we are by this λύτρον redeemed and set free. The Antient Jews used to stile the Messiah ἀνδρα λύτρον. It is not improbable that the Romans derived their *lustrum* from λύτρον, when many were delivered from destruction by one or more suffering, to purifie and expiate the sin of the rest. *Hinc Decii dicuntur lustrasse Romanum exercitum.* Now Christ was such a λύτρον, instead of many. Hence he is stiled ἀνὴρ λύτρον, *1 Tim.* 2. 5. *Quam alius solvit, quod reus non poterat, Aret. Est tale pretium in quo liberator simile quid sub te malo quod ei imminabat qui libera-*
tur

Errot. in
Mat. 28,
20.

tur, Scult. It signifieth a counterprice, that which one undergoeth in the room of another. When one giveth his own life for the saving of anothers. Such were those whom the Greeks called *ἀντιδωτοί*, who gave life for life, and body for body; who used to devote themselves to death to deliver others; as *Alceste* did for *Admetus*, *Philumene* for *Aristides*, *Antinous* for *Adrian*, the *Decii* for their Country. So Christ laid down his life to redeem ours, he bore the curse that we might escape it, he shed his blood in our lieu, and offered up himself a valuable compensation for our release.

2. *That it was paid and accepted in our lieu and stead.* There is no other ground with any consistency to Scripture or reason can be assigned of the payment of it; for not being paid for himself, it must needs have been for us. It is

is chiefly and principally in reference to this, that he is our Mediator ; it was God's law and justice which was against us, and the only way for a Mediator to deal with them, was in bearing the penalty to give justice the satisfaction which it did claime. So that should it be granted, that the word is sometimes used to signify only an *interpreter* and *intermes- senger*, yet the nature of the case betwixt God and us doth necessarily require, that whoever interposeth in way of mediation, must do it by price and ranfome. And the Apostle puts it out of doubt by asserting this as the cause, ground, and end of his mediatorship, in those places where he testifies and mentions him, 1 Tim. 2. 5, 6. *There is one Mediator betwixt God and Man, the man Christ Jesus, who gave himself a ranfome, Heb. 9. 15, He is the Mediator of the New Testament, that by*
means

means of death, for the redemption of transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance, Heb. 12. 24. And to Jesus the Mediator of the New Covenant, and to the blood of sprinkling In all which places the Apostle clearly assigns this as the cause and reason of Christ's being Mediator, namely, that he gave himself a ransom, and by his blood made reparation for transgression.

3. This will further appear by observing that by vertue of the solution and payment which Christ hath made we are said to be redeemed, Ephes. 1. 7. repeated, Col. 1. 14. In whom we have redemption through his blood, the forgiveness of sins, &c. Though there be forgiveness, yet it is only through the redemption wrought and accomplished by the blood of Christ, &c. see Rev. 5. 9. Heb. 9.

12. 1 *Pet.* 1. 18. 19. *Rom.* 3. 25. In all these places both our redemption is asserted, and the blood of Christ held forth as the meritorious and procuring cause of it. The words are ἀπολύτρωσις, and λυτρωσις, never so far as I remember, made use of in the whole New Testament, but to denote a proper redemption; save that ἀπολύτρωσις is once metaphorically employed, *Heb.* 11. 35. to signify a temporal deliverance. From what hath been offered we may now confidently infer the truth and certainty of a satisfaction.

Object 1. *Object. 1. But it is Objected. That Moses as a type of Christ, in reference to his bringing the people of Israel out of Egypt, is called a redeemer, who yet paid no price for them, and consequently that the interpretation of the Scripture, when it speaks of Christ's having redeemed us, is not that he paid any ransom for us, but only that he hath set us free*

free, which he may have done by other ways and means than the solution of a price.

Answ. To this I offer these Answers, (1.) It is a strange way of arguing, that because redemption is taken sometimes Metaphorical-ly, that therefore it must always be so taken; because we so interpret it in such places, where it is expressly said to be done in a way of power, must we likewise interpret it so in such places where there is express mention of a price and ranfome.

(2.) We have shown before, how that temporal deliverance out of *Egypt*, was not wrought without a typical reconciliation and price, to intimate that the spiritual deliverance was not to be effected but by a proportionable price and ranfome.

(3.) Though I do not deny but that *Moses* was a type of Christ, and that the redemption
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out of *Egypt* was a type of that which the Messiah was to work; yet it no ways follows, that because the redemption out of *Egypt* was without any ranfome or price, therefore the redemption from sin must likewise be so; for it is not needful that the type and the thing typified be in all things alike, it is enough if they agree in that, wherein the one was designed of God to be the type of the other. *Jonas* his being in the belly of the Whale, was a type of Christ's being in the bowels of the Earth; must we therefore infer, that because *Jonas* was alive in the belly of the Whale, that Christ was so in the grave? So here, it was sufficient to render *Moses* a type of Christ, that they were both deliverers, and that they both wrought deliverances; but it was no wise needful either that their deliverances should be of one kind, or accomplished after

after one manner. The deliverance which *Moses* wrought, was a temporal deliverance ; who will therefore say that that of Christ was but a temporal deliverance? no more ought we to alledge, that because the one was accomplished without a price, that therefore the other must be effected so also.

(4.) *Moses* was not a type of Christ in all his Offices. Now that wherein *Moses* was a type of Christ was Christ's Kingship, and therefore we are not to expect an agreeableness betwixt what Christ wrought as he was Priest, and what *Moses* did; but we must seek the resemblance in that wherein the one was the type of the other. Now there is a resemblance betwixt *Moses's* redeeming *Israel* from the tyranny of *Pharaoh*, and Christ's redeeming us from the power of Satan.

Object. 2. But is is further ob. Obj 3. 2.
 ject'd, that redemption in this whole
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affair must be understood in a Metaphorical sense, because we are said to be redeemed from iniquities, Tit. 2. 14. and from a vain conversation, 1 Pet. 1. 18. but it cannot be said that there was a price paid to sin, or that there was a satisfaction made to our vain conversation, and consequently that to redeem is no more in this affair but to deliver.

Ans.

For answer, (1.) The objectors at once proclaim themselves ignorant both of Law and Religion; is there any thing more usual, than when a person pays to the Creditor the debt of one that is in Prison; or the rancome of one that is in bondage, to him that detains him; to say that that person hath redeemed such a one out of Prison, and from the Gally, though the satisfaction was not made to the Prison or Gally, but to him or them, by whom they were held and detained in these conditions. In all cases

cases satisfaction is to be made to him who detains the captive by way of law, power, and authority; and not to them who detain him only in subserviency to the principal Creditor and Judge. Now it was God that we were debtors to, and criminals against; it was his Law we had broken, and it was by his Sentence that we stood condemned. Our sins were the debts satisfaction was to be made for, not to be made to: Satan was only an instrument of our vexation and bondage, in subserviency to God's leave and commission; neither they, nor he were properly our detainers, but only as the Jaylor and Irons detain a Malefactor at the Action of the Creditor, Sentence of the Judge, and Authority of the Law.

(2.) We have before distinguished the principal end of Christ's death from the subordinate, betwixt that which was the

primary end of his dying, and that which was only secondary. Now the principal and primary end of the death of Christ, was the satisfying the justice of God, the making him a compensation for the dishonour which had been done to his Name, and for the contempt which had been shown to his Law; the secondary, and that which was only consequential on the former, was the purchasing the spirit and grace for us, that thereby we might be enabled to resist and conquer Satan, kill and subdue inbred corruption, have a conformity wrought in us to God's holiness, and be brought again to a willing obedience.

CHAP. VIII.

The satisfaction of Christ further justified from his having made reconciliation. The words used in this affair opened. Signifie God's being reconciled to us. Foretold that Christ should make reconciliation. This the intendment of the Levitical Priesthood. Christ properly a Priest. Hath offered a true sacrifice. Through him we have attonement.

TO reconcile is to restore and recover lost friendship, it is the renewing of peace betwixt persons once at an agreement, but now at variance; so that it supposeth these two things.

1. *That there was once a peace and friendship betwixt God and Man.* God approved Man, and Man loved God. In the state of innocency there was a twofold union betwixt Man and God; an union of *nature*, he was like God; and an union of *state*, he was Gods friend.

2. *By the fall there arose a breach of that peace and friendship* We at once lost the image of God, and forfeited his *favour*; we became alienated from God through sin, and God became alienated from us for sin. The enmity is mutual, not only on our part to God, *Col. 1. 21.* but on God's part to us. *There is no peace in him to the wicked, Isa. 48. 22. They are the children of his wrath, Ephes. 2. 3. And under his curse, Gal. 3. 10. Their persons are an abomination to him, Psal. 5. 5. And their services an abhorrency, Prov. 15. 8 and 21. 4.* Now Christ by a satisfactory sacrifice hath appeased the anger of God, purchased his grace to renew us, and so hath brought God and Man into a state of friendship and favour again.

The words the Holy Ghost expresseth this by, are *καταλάσσω Rom. 5. 10. 2 Cor. 5. 18, 19, 20. ἀπο*

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καταλλάττω, *Ephes.* 2. 16. *Col.* 1. 20, 21. εἰρηνοποιέω, *Col.* 1. 20. καταλαγῇ, *Rom.* 5. 11. 2 *Cor.* 5. 18, 19. ἰλάσσομαι, *Heb.* 2. 17. ἱλασμός, 1 *Joh.* 2. 2. 1 *Joh.* 4. 10. ἱλαστήριον, *Rom.* 3. 25. Now all these words signify to appease, to render propitious, to turn away anger, to atone, to reconcile and import as well God's being reconciled to us, as our being reconciled to God. Καταλλάσσειν θεοῖς, in *Sophocles* is to atone the Anger of the Gods, and to render them propitious and favourable. Ἰλάσκειν θεόν in *Homer*, is by sacrifice to appease God. It is that which the Latines call *Propitiare & placare*. And in this sense do the Septuagint most frequently make use of them, *Exod.* 30. 15, 16. and 32. 30. *Levit.* 4. 20. and 10. 17. *Numb.* 28. 22, 30. In all which places, and innumerable more, the words signify by appeasing anger, to reconcile God to us.

It is not denied but that the words are used sometimes to import and signifie our accepting the tenders of God's grace and favour, as *1 Cor. 5. 20. We pray you in Christ's stead be ye reconciled.* But withal we affirm that in their most frequent use, they signifie the appeasing God's anger, and the reconciling him to us. This we confirm from the ensuing Scriptures, *Rom. 5. 10 when we were enemies, we were reconciled to God by the death of his son.* Where by being reconciled is principally meant, God's being reconciled to us, as appears,

(1.) Because the reconciliation spoken of here, is that to which justification is equivalent, *ver. 9.* but justification is God's reconciliation to us, not our conversion to him.

(2.) In that the reconciliation here intended, is that which is the immediate effect of the death of Christ,

Christ; and consequently we cannot understand by it the reconciling of our natures to God, this being immediat fruit of the spirit of Christ, (for though remotely it be founded on the death of Christ, yet in Scripture it is made the immediate effect of the resurrection, life, and power of Christ, *Acts 5. 31.* and latter part of this same *verse 10.* *Much more being reconciled by the death of his Son, we shall be saved by his life.*) But we must necessarily understand the reconciling of God to us.

(3.) Because the reconciliation here spoken of is that which is tendred to us, and which we receive, *ver. 11.* — *have received the atonement*, and therefore cannot be meant of our reconciliation or conversion to God, forasmuch as we are not said to receive our conversion, or to have our conversion tendred to us, but must needs be spoken in reference to the

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the appeasing of God's anger towards us, and our acceptation with him ; and accordingly the Syriack renders it, *Reconciliatus est nobiscum Deus*, God was reconciled to us. Another Scripture which offers for the further establishing of this is, 2 Cor. 5. 18, 19, 20. *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us the ministry of reconciliation, to wit that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation, now then we are Ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God.* Besides the reconciliation of man to God by conversion mentioned in the latter end of the 20 vers. and to which we are there exhorted : There is also mention of God's reconciliation to us, and
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that this is the main thing insisted on, and intended by the Apostle appears,

(1.) In that he expresseth it by God's not imputing our sins to us, not by our conversion from sin to God ; and what is it now for God not to impute sin ? it is, not to charge our sins upon us, so as to condemn us, but in consideration of the death of Christ to lay aside his anger, and receive us into favour.

(2.) Because the reconciliation here intended, is that, the declaration whereof is committed to the Ministers of the Gospel : Now that which they have in trust to preach, is not that we are actually converted to God, but that God in consideration of the sufferings of Christ is willing, upon terms of faith and repentance, &c. to take us into favour and friendship.

(3.) Because, if the intentment of all these Verses, were only
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our conversion to God, we should be necessitated to fasten nonsense upon the Apostle, for at this rate of expounding, the import would be, ye are *converted*, therefore be ye *converted*. Many more testimonies speaking clearly to the same purpose, if I studied not brevity, might be alledged: See *Ephes. 2. 12, 13, 14, 15, 16, 17* *Col. 1. 20.*

Object. But it may be objected that we often read of our being reconciled to God; but we do not once read in the whole Bible that God is reconciled to us.

Ans^r. It is true, but the reason is because God is the offended Ruler and Judge, and we are the offending Subjects; now in every case the party who *offends* is said to be reconciled to the party *offended* and not on the contrary, so *Mat. 5. 23, 24. 1 Cor. 7. 11.* See the pertinent place to this purpose, *1 Sam. 29. 4.* where the *Philistines* refusing

refusing to let *David* march along
 with them to the encounter against
Saul, assign this as the reason of it :
*For wherewith should he reconcile
 himself unto his Master ? should it
 not be with the heads of these men ?*
 Now *David* had no enmity nor
 anger against *Saul*, only *Saul* was
 angry with *David*, and yet it is ex-
 pressed that *David* should recon-
 cile himself to *Saul*, i. e. that he
 would endeavour by such a strata-
 gem to make *Saul* his friend. God
 having given us no cause then why
 we should be angry with him, but
 we having given him cause of be-
 ing provoked against us, it lyes
 with us to go and reconcile our-
 selves to him, but how ? by the
 appeasing of his anger, which for-
 asmuch as we could not do,
 Christ hath done it. That Christ
 by the appeasing of God's wrath
 and anger hath wrought reconcili-
 ation, and by consequence our ve-
 ry adversaries being judges made
 satisf-

satisfaction, will receive full establishment, if we consider the things.

1. *That this was prophesied before hand of the Messiah, Dan. 9. 24. ——— and to make reconciliation for iniquity.* Which the Apostle expressly applies to Christ Heb. 2. 17. *Wherefore in all things it behoved him to be made like unto his brethren, that he might be merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.* ἱλάσκεσθαι τὰς ἁμαρτίας is but an enallage put for ἱλάσκεσθαι διὰ περὶ τῶν ἁμαρτιῶν, to make reconciliation with God for iniquities not meerly, *Peccata auferre, auferre à peccato*; to take away sin, or to cleanse from sin; as Gro-
tius in his notes, contrary to himself elsewhere, but *expiare, placare*, to atone, to reconcile by removing wrath according to the constant use of the word in all
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ἱλάσκειν
 apud Graec.
 cos Scri-
 ptores o-
 mnes pec-
 cas, hie o-
 ricos, alies
 est placare.
 Grot. de
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Greek Authors. It is equivalent to that phrase, *Heb. 1. 3.* — *when he had by himself purged our sins.*

Namely, by the attoning and pacifying God's anger, through the sacrifice of himself, that we should not be condemned for them; not by the sanctification of believers from them. It is an observation of the reverend and learned Dr. *Owens*, that wherever *sin*, not *sinners*, are made the object of any mediatory acts of Christ, that act immediately respecteth God, and not the sinner. So *Heb. 9. 15.* *For the redemption of transgressions*, i. e. to redeem from the wrath due to transgression, by making God a reparation. And *Heb. 9. 26.* — *he appeared to put away sin by the sacrifice of himself*, to take it away by satisfaction, so that it should not be charged.

2. *Christs reconciling us to God by propitiation and attonement, will receive further strength and light,*
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if we observe that this was the great truth and mystery which was signified and intended in the Aaronical Priesthood, and Levitical sacrifices. That these did in their institution and end typifie the sacrifice of the Son of God, the Holy Ghost puts out of question by calling them *shadows*, Col. 2. 17. Heb. 8. 5. Heb. 10. 1. figures, Heb. 9. 9. patterns, *ibid.* ver. 23. σκια, ἀντίτυπα.

υποδείγματα. Now attonement and reconciliation is every where ascribed to these, *Levit.* 4. 20. and 5. 6. and 6. 7. and 10. 11. *Num.* 5. 8. and 28. 22. and 31. 50. & *alibi*. And that not only in reference to some sins, or to lesser sins, but in reference to all sins, to the very greatest, *Levit.* 16. 21, 22. *Levit.* 5. 1, 2, 3. 4, 5. 6. 7, 14. &c. *Num.* 5. 6.

Object. If it should be objected that there were some sins from which by the law of Moses they could not be justified, *Acts* 13. 39. and therefore that their sacrifices
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did not serve to make attonement for all sins.

I Answer, (1.) All that the Apostle intends is, that the sacrifices of the law could expiate no sin further than typically, and that it was Christ whom they typified who could alone absolutely justify from any sin. The sacrifices of the law could not of themselves so much as *atone* for one sin, *Gal. 3. 13.* but typically they served to make attonement for every sin: The Jews in reference to whom the Apostle discourseth, trusted solely to sacrifices for righteousness and life, and in this he affirms that they were mistaken, and that it was only the blood and sacrifice of Christ which they signified and shadowed, that could really free the conscience from the guilt of the least sin.

(2.) It may be Answered, that under the law there was a twofold guilt, a Ceremonial, and a Moral;

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one external binding over the transgressor unto temporal punishment, another spiritual binding over the offender unto eternal wrath. Now sacrifices as they were incorporated into their *policy*, as well as a part of their worship, were in many cases appointed, and accordingly served to deliver from temporal guilt, *Heb. 9. 15.* but there were other cases wherein they were not at all allowed to deliver from the temporal punishment, *Psal. 51. 16.* but according to their *political* constitutions, death was without mercy to be inflicted on the offender. Now says the Apostle, these sins from the temporal guilt of which all your sacrifices could not discharge you, the blood of Christ is sufficient to acquite you from the eternal guilt even of those.

This objection being discharged, it stands established that atonement and reconciliation is ascribed

ascribed to sacrifices, and that not only in reference to some sins, but to every sin. Now this expiation was not real, but only typical; all their sacrifices were not able to acquit them from the *moral* guilt of one sin, *Heb. 9. 9. and 7. 19. and 10. 4. For it is not possible that the blood of Bulls and Goats should take away sins.* But the sole intendment of all their sacrifices was to shaddow forth the great sacrifice of the Messiah, and the atonement and expiation which were to be made by it. This will arrive with more light to the Reader, if we present it in these three heads.

1. Christ is our true Priest in matters pertaining to God, whom all the other Priests did but shaddow. All others were only called Priests because they represented him, and outwardly by type expressed, what he was really to accomplish and do: and never one could do the

proper work of a Priest, namely, make reconciliation for the sins of the people, but he. That he should be a Priest then only in a metaphorical sense, is such a contradiction to Law and Gospel, as it could not possibly receive the entertainment of any, who had not first set themselves in opposition to the whole mystery of God, but that Christ was properly a Priest, may be many ways rendred evident.

(1.) From the definition of a Priest properly so called, *Heb. 5. 1. Every high Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin.* That this is the definition of a Priest properly so called, is both clear in the thing it self, for if such a one as is here described be not properly a Priest, there was never a Priest properly so called in the world; as also in the Apostles accommodating it, *ver. 4. to Aaron,*
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who was unquestionably a Priest in a proper, and not in metaphorical sense. Now that Jesus Christ is such a Priest as is here described, is manifest in that all the parts of this description do admirably appertain to him ; he was taken from among men. To this very end principally, and none other, did he partake of the humane nature, *Heb. 10. 5.* He was also ordained for men, see *ver. 5, 6.* and herein he excelled all other Priests that he was constituted only for others, and not for himself, *Heb. 7. 27.* Lastly, he was ordained to offer gifts and sacrifices, yea herein he transcended all other Priests, that he had something of his own to offer ; other Priests had indeed something to offer, but nothing of their own ; they only offered the bodies of beasts, which the people brought them, but Christ had a body given him to be at his own disposal to this purpose. That

this description of a Priest belongs properly to Christ, yea, that it is he whom the Holy Ghost principally describes, may be put out of question, by observing that the Apostle applies it *ver. 5.* particularly to him.

(2.) That Christ was properly a Priest, may be further established from *Heb. 8. 3.* *Every high Priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.* Now if Christ be not truly a Priest, this way of arguing is altogether impertinent; for it might be easily replied, that though it be needful that a Priest properly so called, should have somewhat to offer, yet it is not necessary that he who is only metaphorically a Priest, should have any thing to offer; for it is no ways needful, that whatever appertains to that which is true and real, should also appertain to that which

which is figurative and improper. Though a man be a rational creature, yet it doth not follow that the picture of a man should be so. And therefore the Apostle by concluding that Christ behoved to have somewhat to offer, because he was a Priest, must needs intend that he was a Priest in a proper, and not in a metaphorical sense.

(3.) It appears further, that Christ was truly and properly a Priest, in that he was a Priest of a true and proper order, namely, of the order of *Melchisedeck*, Psal. 110. 4. Heb. 5. 10. and 7. 17. 21. I do not now dispute who *Melchisedeck* was, all that I affirm is, that according to the Holy Ghost he was a real Priest, and that his order was a real order, and therefore Christ being of a true order, behoved also to be a true Priest. As the Levitical Priests were truly and properly Priests, be-

cause of the order of *Aaron*, which was a true and proper order of Priesthood; so Christ being of the order of *Melchisedeck*, which was a true order of Priesthood, must also have been a true Priest. And this is the reason why believers though all Priests, *Rev.* 1. 5. yet are allotted to no order, because they are not properly Priests, but only metaphorically so.

(4.) That Christ was properly a Priest, may be demonstrated from the design of the Apostle throughout the *Hebrews*, especially from the 7. chap. to the 10. which is to exalt the Priesthood of Christ above that of *Aaron*: Now this were the most incongruous way of disputing imaginable, if Christ were only metaphorically a Priest, *Aaron* having been properly one; for however Christ might be more eminent than *Aaron* in other respects, yet
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in respect of his Priesthood he would be less excellent, forasmuch as what is *so* only metaphorically, is beyond all contradiction less than what is properly *so*.

(5.) This may be yet confirmed from the more solemn institution and confirmation of Christ's Priesthood, above that of any other; for the more solemn and sacred the institution of a thing is, the more excellent is the thing it self. Now Christ was established a Priest by oath, which none other ever was, *Heb. 7. 20, 21.* and therefore his Priesthood is more excellent than the Priesthood of any else, and consequently must be a true Priesthood, and not a metaphorical.

(6.) Christ was properly a King & Prophet, and consequently properly a Priest, forasmuch as the Scripture declares him to be a Priest, as well as any of the former, and he was typified in that, as well as in these.

2. *He is the true sacrifice*; being a true Priest he must have a true sacrifice, Heb. 8. 3. yea, all other sacrifices were but merely typical of the sacrifice which he was to offer. No other sacrifice could make the comers thereunto perfect, or take away sins, Heb. 10. 1, 4. They were only appointed to be a shadow of the great sacrifice of Christ, Heb. 8. 5. Heb. 10. 1. He alone in the offering of himself, offered to God a true sacrifice. That the death of Christ is a sacrifice, the following Scriptures may be sufficient to render clear. Ephes. 5. 2. *He hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour*, 1 Cor. 5. 9. *Christ our Passover is sacrificed for us*, Heb. 9. 14. — *through the eternal spirit he offered up himself to God*, Heb. 7. 27. *He needeth not daily to offer up sacrifices, for this he did once when he offered up himself*; Heb. 9. 26.

Now once in the end of the world, he hath appeared to put away sin by the sacrifice of himself, Heb. 10. 10. — we are sanctified by the offering of the body of Jesus once for all. It is one of the most groundless figments of the world, which the Socinians here suggest, namely, that none of all this is to be interpreted in reference to any thing Christ did on earth, but that it is only to be expounded in reference to his entering into heaven, and his appearing before God for us. We do not deny but that Christ continues to be a Priest in heaven, and shall do so, till the whole mediatory work be over; but withal we affirm, that by the shedding of his blood and death, he perfected his whole sacrifice here on earth. Redemption was obtained before he entered into the holy places, Heb. 9. 22. Sin was purged before he sat down on the right hand of majesty on high, Heb. 1. 3. where by purging is not

not meant purging by sanctifying grace,

(1.) Because that spoken of here was perfected ere Christ went to heaven, which sanctification is not.

(2.) Because the purging here spoken of is that which is done by Christ alone, without the use and intervention of any other means ——— *when he had by himself purged our sins*, but sanctification is accomplished by the word and spirit; so that the purging of sin here, is the expiating of sin which is expressly asserted to have been finished ere Christ ascended. That Christ's Priesthood was on earth, is further demonstrated by all those places where he is said to have offered himself *once*, and where there is mention made of *one* offering, *Heb. 7. 27. and 9. 28. and 10. 10, 14.* for this cannot refer to what he does in heaven, seeing what he does there, he does

oes *always*, and is continually in going of it; it must necessarily refer therefore to what he did on earth. That his Priesthood was on earth, may be further confirmed, by considering the parts of the Levitical Priesthood; there was in that, besides the high priest's carrying the blood into the Holy of Holies, and sprinkling the Mercy Seat with it, the laying of the beast without: Now Christ's intercession in heaven, by which he continues his Priesthood) answers the last of these. So there behoved to be Christ's offering of himself a sacrifice on earth, to answer the first; otherwise there should not have been a correspondency in the heavenly things to the earthly. Lastly, Christ his being Priest on earth, will be yet strengthened, by observing that there were many sacrifices, the blood whereof was not at all carried into the Holy place

place (for that was done but once a year, *Heb. 9. 7.*) and that these sacrifices were types of Christ, and therefore what Christ was mainly to do, behoved to be before he entered into heaven, otherwise the Antitype had not answered the type, and that in the very thing wherein it was a type. So that we see Christ is both true Priest, and true sacrifice, wick the Socinians themselves being judges establiseth the satisfaction of Christ.

3 *It is by Christ alone, that we have the true and real attonement.* All the Levitical propitiations, and reconciliations were at most but typical of this. He alone hath purged away our sins, *Heb. 1. 3. i. c.* He hath removed the guilt of all sins from the conscience, and the obnoxiousness of the sinner to punishment for them, *Heb. 9. 14.* for as the sanctifying of the flesh, ver. 13. was the setting the
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offendor free from temporal punishment, *so the purging the conscience* is the setting the offender free from eternal punishment. *He hath made reconciliation for sins*, Heb. 2. 17. *Through him we have attonement*, Rom. 5. 11. *He hath slain the enmity which was in God to sinners, by his cross*, Ephes. 2. 16. *He is our ἱλασμός, propitiation*, 1 Joh. 2. 2. and 1 Joh. 4. 10. *Our placamen*, that by which God is reconciled towards us. *He is our ἱλαστήριον*, Rom. 3. 25. It is much at one whether you take it in the Masculine, or in the Neuter; if you take it in the first, then the import is, that it is Christ who reconciles God to us; if you take it in the second, then the meaning is, that he doth it by himself as by a *placamen*, an anger appeasing sacrifice. Most take it in the Neuter, and so it is either by way of allusion to the propitiatory sacrifices, by which
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God was said to be attoned and reconciled, *Levit.* 6. 30. and 8. 15. Hence the Ram was called the Ram of attonement, *Num.* 5. 8. *Κριὸς ἱλασμοῦ*, Septuagint. So Christ hath put away sin by the sacrifice of himself, *Heb.* 9. 26. Or else by way of allusion to the Mercy Seat (which the Apostle calls *ἱλαστήριον*, *Heb.* 9. 5.) either because the Mercy Seat covered the Ark; the law which chargeth and condemneth us for sin lay in the Ark, *Exod.* 25. 16. Now the Mercy Seat covered the Ark, to signifie that through Christ the law should not condemn us, *Exod.* 25. 20, 21. *Exod.* 36. 34. So Christ hath blotted out, removed, and cancelled the handwriting which was against us, *Col.* 2. 14. Or else, because through sprinkling of the blood of the sacrifice upon the Mercy Seat, God signified himself pleased and attoned, *Levit.* 16. 15, 16, 17. and it is very remarkable that

that the High Priest durst not go near the Mercy Seat, but with the blood of the sacrifice which was appointed to make attonement. So in and through the blood of Christ we are accepted, *Ephes. 1. 6.* but without coming in the virtue, and under the sprinkling of the blood of Christ there is no acceptance. Or else, because it was from the mercy seat, that God as reconciled communed with his people, *Exod 25. 22. Num. 7. 89.* so in and through Jesus Christ we have access with boldness and confidence, *Ephes. 2. 18. and 3. 12.* We hope now that from this which hath been rendered in the present chapter, especially, together with what hath been delivered in the preceding chapters, we may boldly infer and assert the truth of Christ's satisfaction.

Object. 1. *But it is objected, that God before hand loved us, for as much as in demonstration of his*
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love, he sent his Son to dye for us, and consequently that he cannot be said to have been angry wth us, or that he needed to be reconciled.

For *Answer 1.* It is true, God's love was carried towards us as his creatures, but at the same time he hated us as sinners. *Deus miro modo quando nos oderat, diligebat, odit in unoquoque nostrum quod feceramus, amavit quod fecerat,* Bed. He did not love us and hate us at the same time, and in the same respect. He loved us as his creatures whom he intended to recover, he hated us as rebels who had transgressed his law, and contemned his government.

Answer 2. There is a twofold love in God, a love of benevolence, and a love of friendship; a love of good will, and a love of delight. The first we ascribe to God antecedently to the consideration of the death of Christ, as that which was the spring an
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fountain of his giving Christ; and this we own to have been superlative in its kind, *Joh. 3. 16. 1 Joh. 4. 10.* Neither was there in God any hatred or anger opposite to this love; but then this love was nothing else but a purpose of contriving, and by such means of bringing about our reconciliation, while in the mean time we were the objects of his wrath, *Joh. 3. 36. Ephes. 2. 3.* God's eternal purpose of reconciling himself to us, did not in the mean time exempt us from being the objects of his wrath, but supposeth both that we were, and behoved to continue so, till by such ways and mediums our peace was purchased. It implies not the least contrariety to affirm that God hated us, but yet so as to purpose by such means his returning into friendship with us. In the 42. chap. of *Joh* ver. 7, 8. We read of God's being angry with *Jobs* three friends, yet so as

to signifie by what means he would again accept them.

Object. 2. It is objected 2ly, That upon supposition that God would not pardon us without a satisfaction, and that Christ undertook and hath made satisfaction, we should be more obliged to the Son, than to the Father.

Ans. We are infinitely, and alike obliged to both; to the Father in giving his Son to make the satisfaction, and in taking us into favour upon it, being made; to the Son in condescending and undertaking to make it. And accordingly the Scripture mentions equally the love of both, the love of the Father as the rise and spring of our reconciliation, *Joh. 3. 16. 1 Joh. 4. 10. Rom. 5. 8.* and in reference to this he is called our Saviour, *1 Tim. 1. 1. Tit. 1. 3.* The love of the Son, as the means of carrying it on, and accomplishing it, *Eph. 5. 2. 25. Rev. 1. 5. Gal. 2.*

20. *Eph. 3. 19.* So that to make the comparison betwixt the one and the other, argues not only bold presumption, but also ignorance of this whole mystery of God.

Object. 3. But it is alledged absurdly, that by asserting the satisfaction of Christ, we must be exposed to one of these two absurdities; either that Christ hath satisfied himself, or else that he is more merciful than the Father, and pardons sin without any satisfaction.

Answer 1. To this I return these two things. 1. It is no ways absurd, to say he hath satisfied himself. The Court of Aldermen having a Citizen before them, who is obnoxious to a mulct, and which they in consistency with the preservation of Government cannot remit, and the offender not having wherewithal to pay, may not one of themselves make solution in the offenders behalf to the Court; and so by making satisfaction

tion to the Bench, he makes also satisfaction to himself, forasmuch as he is a member of it. So God being in this whole affair considerable a Governour, and not as a meer Creditor, it is no pageantry to affirm that he might satisfie himself.

Answer 2. Upon supposition that Christ hath made satisfaction, yet it doth not follow that *adequatè* he hath made it to himself, seeing he made it as God man, and it was made to him only as God. Now as there is nothing more usual in Scripture than to affirm contrary things of Christ under different respects; for example, *that the Father is greater than he*, Joh. 14. 28. *and yet that the Father and he are one*, Joh. 10. 30. *that he is Gods equal*, Phil. 2 6. *and yet Gods servant*, *ibid. ver. 7.* So under different respects he both made the satisfaction, and had it made to him. Having at great length de-
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monstrated the satisfaction of Christ, which is the alone plea upon which we can be justified, the next enquiry is how upon this plea, we come to be justified.

CHAP. IX.

How upon the Plea of a satisfaction made by Christ, we are justified. The Satisfaction of Christ effectual before made, as well as after. None actually justified till they believe what justification is.

HAVING fully established the satisfaction of Christ, which is the only plea a guilty sinner hath why he should be justified, that which falls next under consideration is how upon this Plea we come to be justified, or how we come to have an interest in the satisfaction made by Christ, so as by vertue of that *Plea* to be acquitted,

ted, I had intended and accordingly digested my thoughts to a considerable length on this subject, and treated the whole interest both of faith and works in this affair; but finding this treatise already lengthened beyond what the Reader may desire, though much short of what the subject requires; and not knowing to what bigness the *Appendix* may grow, I shall not proceed as I had designed, but refer it to another season, if not wave it forever. Only that the present tract may not be wholly imperfect, it will be necessary to suggest a few things.

This then I would first premise, that the satisfaction of Christ was as effectual to justification and life to those who could plead it, before it was actually made (he having undertaken it) as it is to those who can now plead it, it is made: the Father acted in the same way of justifying believers then that he doth

doth now. The blood of Christ had the same efficacy then which it hath now, *Rom. 3. 25. whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past.* The Old Testament Saints were saved upon terms of justice, as well as the New. God by exacting afterwards full satisfaction from Christ, declares himself to have acted towards them as a righteous Judge, as well as a gracious Father. This I take to be the intendment of the Apostle, *Col. 1. 2. And having made peace through the blood of his Cross, by him to reconcile all things unto himself, by him I say, whether they be things in earth, or things in heaven.* Whereby things in heaven is meant the Saints already in heaven, who are said now to be reconciled, because the price of their reconciliation was now paid. *See Gomar, on the place.* All that were saved then, were saved

saved 'alone through *faith*' in Christ, *Heb. 11. 13.* In this federal transaction betwixt the Father and Son, about the recovery and pardon of sinners, Divines take notice that there is a mutual trusting of each other; as Christ having paid the price and rancome, takes the Fathers word now, for the bringing in and justifying of all those in due time, in whose room and stead it was paid; so the Father before received many into favour and to glory, upon the Sons promise, that in the appointed time he would make *him* a full satisfaction.

Having premised this, there is a twofold justification, one fundamental in Christ of all the elect before faith, yet so as they abode under wrath till they came actually to believe; wherein that consists I had at length drawn out, but must now forbear it.

2^d. There is an actual justification

cation of all the elect in Christ upon their believing. The Father and Son having contrived and brought about this great affair of our recovery without any rise or help from us, we can have no actual interest in the benefits of it, but upon such termes as the Father and Son have agreed unto. And here I would observe these two things. 1. The necessity that we should not be justified, but upon some condition. 2. That it was most agreeable to the Divine wisdom that faith should be the condition.

1. It was not fit that we should be actually justified, but upon some condition; and this is the main hinge upon which the compact betwixt the Father and Son in his undertaking the work of redemption, turns, *Isa. 53. 11.* *By his knowledge shall my righteous servant justify many,* i. e. by the knowledge of him, where know-
ledge

ledge (as often elsewhere in Scripture) signifies faith. It was not fit that the justice of God should acquit us to the impeachment of the Divine purity. The holiness of God was a bar to our being received into favour, as well as his righteousness; it was needful therefore that a respect should be born to that as well as this, and that though justice had received a satisfaction, yet that the benefits of it should not redound to us, but upon terms of conformity to the purity and holiness of God.

2. So far as can be imagined by us, it was most convenient that faith should be the condition. (1.) Because that alone quites all pretensions of being justified any other way, and trusts solely to be justified this way. It is the nature of faith to take us off from whatever else we are apt to confide in, and to engage us only to depend upon the righteousness of Christ.

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It is the constitution of faith, and no other grace to trust the promise of God, and to receive and embrace what is there tendered. Hence faith is set in opposition to self, trust, and confidence, *Phil. 3. 9. Rom. 9. 31, 32. Rom. 4. 15. Gal. 5. 4, 5.* It is faith alone by which the soul owns Christ for its surety, rolls over it self upon him, so that in *conspetu fore* in the account of the law, Christ and the pleader are but one. (2.) Because it is by faith that Christ and we come to be spiritually united, and as it were concorporated together. Christ is brought to dwell in us by faith, *Eph. 3. 17.* and we are implanted and rooted in him by the same, *Col. 2. 7.* by faith Christ and we become one spirit, *1 Cor. 6. 17.* This being then the bond of union betwixt him and us, it was most convenient that it should be the condition of our interest in him, and of our right to all the benefits

fits of his satisfaction and purchase. What this faith is, how it is called our righteousness, and how none are actually justified till they believe, though prepared to have been here inserted, yet to prevent the excess of this discourse, shall be wholly superceded.

Only a little how upon our believing we are actually justified. Justification is God's act, *Rom. 8. 33.* A man is then justified, when he is constituted righteous in law; now this is done by God's *imputing and accounting the righteousness of Christ ours, Rom. 4. 11. 24. Rom. 5. 19 So that he is made our righteousness, 1 Cor. 1. 30. Jer. 23. 6.* and we are as righteous through him as God can require or doth desire, *Phil. 3. 9.* It is no more harsh that his righteousness should be thus made ours, then that our sins should be made his, which the Apostle expressly asserts, *2 Cor. 5. 21.* and we have
before

before opened. Now God may be said to justify such a person two ways.

(1.) In his secret acquitting of him within himself, accounting of him as righteous, and in a state of favour. He that was in a state of hatred before, the obligation to punishment being now dissolved, is accounted of as in a state of friendship.

(2.) In the constituting and proclaiming in the Gospel, that whoever believes is justified. As a person is condemned by a law, and said to be condemned when the law condemns him : so we are justified by the Gospel patent, and may be said to be so, when that Charter declares us justified, which it doth if we believe. Now the effects of this are a non-imputation of sin, and a donation of a right to life ; our obligation to punishment is dissolved, and we are vested with a title to life.

3. Sin

1. Sin shall never be charged upon us in the legal guilt of it, *Rom. 8. 1, 33, 34.* The legal guilt of all sins past is removed formally, and the legal guilt of all sins to come is removed virtually : That is thus, justification takes of legal guilt where once it was, and keeps it of where else it would be.

And (1.) It is no more harsh that sins should be legally disimputed to us before committed, than that they should be legally imputed to Christ before committed, which all the sins of the elect, who have lived, and are yet to live, since the death of Christ, were.

(2.) Because the guilt of sin may be as well disimputed to believers before committed by them, as the satisfaction of Christ was imputed to believers before made by him, which it was to all the Old Testament Saints.

2. Being constituted righteous, by

by having the righteousness of Christ accounted ours, not only our obligation to punishment is dissolved, but there also emergeth and ariseth a new title to life, Christ purchased not only redemption from wrath, but a right to the heavenly inheritance. And this shall suffice at least at present to have been discoursed upon this whole affair.

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AN APPENDIX.

In vindication of the Satisfaction of Christ, from the frivolous Objections of a late *Socinian* Pamphlet, made against a Sermon of mine preached at the Morning Lecture.

SECT. I.

The Title examined. The Scriptures prefixed, proved destructive of that which they were brought to establish.

IT is not needful to give any further account of the inducements and grounds of my Preaching upon that subject, save what

what the Preface to the foregoing discourse intimates. The cost of that exercise was before hand considered, and whatever may be the consequences of it, I hope to have satisfaction and peace in the bearing and encountring of them.

The party who hath appeared in opposition to the doctrine then held forth, hath (from what motives himself best knows) been pleased to conceal his name, and therefore (seeing it may be omitted without prejudice to the cause I manage) I shall not concern myself about him, though I could particularly declare him and assign his character: Only it had been but ingenuous, when he had published the name of another, and in that exposed him to the law, to have given a more particular account of himself than what can meerly be gathered from two *numerical* letters: wherein he hath either endeavoured, or may be able

to wrong me, I pardon him ; but what he hath attempted in opposition to the truth, cannot in consistency to conscience and duty be overlookt.

The Title of his Book is very specious, for what can more invite a Reader, than the *Freeness of God's grace in the forgiveness of sins by Jesus Christ*. But all is not gold which glisters ; a Box of poison may have a fair inscription ; the Prince of Darknes transforms himself into , and desires to pass for, an Angel of Light. Error loves to appear in the garb of truth. I need not to tell whose character that is, *deceiving and being deceived*, 2 Tim. 3. 13. But we shall endeavour to unmask them here, by animadverting these three things.

1. *That it is the great endeavour of these men to present us as enemies to the grace of God*. Whereas (1.) There is nothing we desire more

more to exalt and admire, and whatever doctrine of ours, either directly or indirectly reflects upon the Freeness of God's Grace we disclaim and renounce it: but we boldly affirm the Grace of God to be as free in the forgiveness of sin upon a satisfaction, as it would have been, if it had been possible to have forgiven sin without a satisfaction; and how it is so, you may see opened at large from page 23. to page 30. of the preceeding discourse. (2.) We assert our adversaries to be in this particular the only men who are tardy, in that they establish justification by works, which the Apostle every where excludes as opposite to, and in this business utterly destructive of grace, *Eph. 2. 8, 9. Rom. 11. 6.*

2. *We would have observed that it is the method of these Gentlemen, to cry up the grace of God, to the overthrow of his holiness and righteousness.* We acknowledge God to

be infinitely gracious, but withal we affirme to be infinitely pure and just. We dare not exalt one perfection of God, to the diminution of another. We know God cannot be gracious, if at the same time he may not be righteous also. God can as soon cease to be God, as that one property of his nature should be exalted to the dishonour of the rest. Having therefore in the foregoing discourse from page 38. to 51. demonstrated the inconsistency of forgiveness, without a satisfaction, with the truth, justice, and holiness of God, it necessarily follows, that there can be no such grace in God. He cannot be kind to us so as to be cruel to himself.

3. *We take notice, that according to the Socinian Divinity, they might have as well stiled their Book the Freeness of God's Grace in the forgiveness of sins by Paul, or some other of the Apostles, as by Christ.*

For

For that which they assign as 'the ground of God's forgiving sins by Christ, being only that he preached the doctrine of forgiveness, and afterwards sealed the truth of it with his blood, accords to *Paul*, and other of the Apostles, as well as to Christ ; for they Preached the same doctrine, and that by immediate revelation, and also confirmed the truth of it by martyrdom and death ; so that according to the opinion of these Gentlemen, I see no cause but that they might have given their Book the title I alledge, as well as that which they have given it.

The next thing which comes under consideration, is the examination of the Scriptures which he prefixes.

And he could have quoted few in the whole Bible, which are more destructive of his cause ; and herein God displays his wisdom, that that whereof his adversaries hope most to serve their design, proves

utterly subversive of it. The first is *Rom. 3. 24*: *Being justified freely by his grace, through the redemption that is in Jesus Christ*. Now the opening of this Verse, together with the two following, will without any more ado sufficiently evidence, how disserviceable it is to the design it was brought for. We have in these three verses justification set forth in all its parts and causes. First, the efficient impulsive cause of it in God, *Causa impulsiva* πρὸνυμν, *justified freely by his grace*, δικαιοσύνην δωρεὰν τῆς ἀγαπῆς. Justification is free in respect of the love that gave Christ to merit it, *Heb. 2. 9*. *Given by the grace of God to taste death for every man*. The alone moving and impulsive cause of God's bestowing Christ, was his eternal good pleasure and love. It is free also in respect of any works performed by us to deserve justification, *Tit. 3. 5*. *Not by works of the law which we have*

have done, but according to his mercy he hath saved us. Nothing required or done on our part to merit it, and this and no more is intimated by grace and freely; for that the excluding the merit and satisfaction of Christ is not here intended, the opening of the next words will confirm and demonstrate. 2ly. There then is the material and meritorious means procuring justification. *Causa impulsiva* προακταγκλική, and this is the blood of Christ, through the redemption that is in Jesus, and in his blood. Though justification be free in respect of us, yet it is merited in respect of him. The import of redemption we have formerly opened, and proved it to be a deliverance by solution and payment of a ransom. See from pag. 146. to 161. though there be nothing done by us to merit justification, yet we have it only by the intervention of Christ

Christ as the deserving cause; this the Apostle amplifies from God's exhibiting of him to this purpose, *whom God hath set forth to be a propitiation*. What the intendment of *ἵλασεν ἡμῶν* is, is before opened, God set him forth to be a means of attoning him, and appeasing his anger, that by him, as a meritorious cause, we might be set free from the wrath to which we stood obnoxious: To this end God constituted and appointed him Mediator, proposed him in the types and shadows of the law, actually exhibited him in the flesh, and offereth him to the world, as he through whom, as a *placamen*, God's wrath is appeased, and his favour recovered. 3^{ly}. We have the final cause, First, the *finis cuius*, the end on the part of God — *to declare his righteousness*, *πρὸς ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ*, to show his righteousness; *ut justus agnoscatur*: By righteousness

ness here, we can by no means understand God's benignity, kindness, and mercy; not that we deny, but that it may admit that signification in some other places, where the subject matter necessitates to it: but here it clearly signifies that property in God, by which he is enclined to punish sin; and this is the proper and usual import of it in the Scripture, *Rom.* 2. 5. *2 Thes.* 1. 6. *Rev.* 16. 5, 6. And it is from this principle of his nature carrying him against sin, that he is compared to fire, *Deut.* 4. 24. *Isa.* 33. 14. *Heb.* 12. 29. and in respect of this, wrath and anger are often ascribed to him, *Rom.* 9. 32. *Exod.* 32. 10. *Psal.* 6. 1, *Rom.* 1. 8. That this is the intendment of *righteousness* here, is evident from hence, that Christ in the shedding of his blood is set out to be a *propitiation*, which fully argues both that God was angry, and that

that by Christ, as a propitiatory sacrifice, his vindictive and anger is appeased. Then we have the *finis cui*, the end with respect to us, — *that he might be the justifier*. The design God had in all this, namely his giving Christ in a way of death and blood to be a propitiation, was the taking a company of poor creatures, who lay obnoxious to his indignation, into his grace and favour again, 4^{ly}. We have the instrumental cause; or the means by which we come to be interested in Christ, and to have the redemption and justification purchased by him applied to us, and that is *through faith in his blood*. By this time I hope the Reader perceives, not only how impertinent, but how destructive this Text proves to the Pamphleters design, and how he falls by his own weapon.

The second Text which the Gentleman hath been pleased to prefix,
is

is Col. 1. 14. *in whom we have redemption through his blood, even the forgiveness of sins.* And this is altogether as unanswerable to the end it was brought for as the former: For do but observe, here our salvation is expressly asserted to be by way of redemption, and the price of this redemption to be the blood of Christ, which is in plain termes to affirm that we are saved by the intervention of a satisfaction for to be in a proper sense redeemed, and redeemed through blood, is to be set free through the sufferings of Christ as a valuable compensation for our release. But here is the *πρωτον* of the Socinian party, and that which hath imposed upon the Pamphleter in his quotations, that because there is mention of forgiveness, therefore all satisfaction must be excluded; but the falsity of this is already demonstrated, and to suppose an opposition,

position, where there is so perfect a harmony, is to profess utter unacquaintance with the Gospel. It is forgiveness in that it is not merited by us, but doth this any way hinder, but that it may be purchased by Christ. We know no inconsistency betwixt these two, that it should be of pure grace in reference to us, and yet of justice in reference to Christ.

The third and last Scripture mustered up by the Author in his Title Page, is Prov. 12. 15. He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord. Is it possible, a Scripture should be produced, more destructive to the design of the bringer? is it an abomination that the wicked should be justified? and shall we affix such a thing on the righteous God? can no Judge acquit the guilty without a satisfaction, but he must act that which in its own nature

nature is an abhorrency ? and shall we ascribe this to the holy and righteous Governour of the world. See the foregoing Treatise from pag. 8. to 16. But I suppose the Gentleman thought of serving himself by one part of the Text, not considering how ruinous to his whole enterprise the other part would prove ; and indeed there is nothing more usual with that sort of men, than to urge their mistaken sense of one part of Scripture, to the overthrow of the true meaning of another, but to reply to the place.

(1.) I deny that it is against justice to condemn one that is *personally* innocent, when he hath put himself *legally* in the room of criminals. It is no ways against equity to send a person to prison, who possibly may live & dy there and have his whole posterity begger'd, who never contracted one penny debt of his own, only became

came bound for anothers : So here though Christ was personally innocent, yet he stood legally in the room of the guilty, and it was that which he had chosen, and in a matter wherein he had as much power as any of us have in our estates ; see before from pag. 93. to 107.

(2.) I affirm that these words which the Adversary seeks relief to his cause from, do utterly deserve it ; *For if he that condemneth the just be an abomination to the Lord ?* how will they save the righteousness of God in condemning Christ who was an innocent person to pain and death, which is the punishment of the nocent, who as he had no sin of his own, so according to them, he stood charged with no sin of ours. Death being constituted the penalty of sin, could not without unrighteousness have been inflicted upon Christ, forasmuch

much as he had become answerable for ours ; see this proved pag. 124. to 127. And therefore our adversaries by denying the last, and not daring to assert the first, are the only men who fasten that upon God, which the Text styles abominable ; and now we hope that we have not only wrested these weapons out of the enemies hand, but also wounded himself by them.

SECT. II.

Not guilty of any of the three faults inexcusable in a Preacher. The doctrine momentous, Heb. 2. 10. opened, and the necessity of a satisfaction justified to be the truth of that Scripture.

THE three faults proposed as inexcusable in a Preacher, are too confessedly so, to be apologized for : but whatever other weaknesses, I may have been guilty of, yet that I am innocent
 Q from

from the whole of that charge comes now to be justified.

I. *That the Doctrine I discourse is of the highest import, and that to mistake in it, is to erre in a matter of the greatest concernment.* I readily acknowledge, and do further add, that it is of such weight in the matter of a Christians belief, that not to be found there, is to erre in a main fundamental, and consequently to be unavoidably obnoxious to damnation. Whereas there are some truths which we are only bound to believe, in case we know them to be revealed; this is a truth we are bound to know and believe to be revealed, in order to being saved. If there be any fundamentals of faith at all, these doctrines wherein we and the Socinians differ, are maxims of that nature. As to that exception I have heard of a certain persons, whose name out of respect I forbear,

bear, that they cannot be fundamentals, because controverted by learned men; if it concludes any thing, it concludes that there is no fundamental at all, there being no one truth so evident, which some have not denied: yea, it will not be a fundamental that there is God, forasmuch as there have been some, and still are, who dare gainsay it. The matter then wherein my Adversary and I differ, being of this moment; I would refer it to the Reader to arbitrate, on whose side the truth lies; whether with them who can demonstrate their Opinion to have been the belief of all the faithful down from the Apostles to the present age, not one dissenting, who hath not been by all the Churches of Christ branded for a Heretick; or with those who in some whole ages can instance none of the same sentiments with them, and those whom in other times they produce

duce are such as the Catholick Church hath from time to time voted unworthy the name of Christians.

2. *Whether the Doctrine I then insisted on, be the truth of any Scripture*, the former tract hath accounted for, where I hope it is not only made evident to be a truth, but one of the most considerable truths of the Gospel, the very *basis* of our Religion, the foundation of our present comforts and future hopes.

3. *The third, and at present main particular, and that which falls now under consideration is, whether it be the truth of that Text, from which in my Sermon I deduced it:* And here I must complain of the unworthiness and disingenuity of my Adversaries, that when I had endeavoured at some length to prove, that the point then insisted on, arose not only naturally from the place, but was one of the
main

main doctrines intended in the words, they have been so far from refuting what was alledged to that purpose, that they have not mentioned one word of what was offered in that matter. Was ever such *tergiversation* known, as publickly to reproach a person for a conclusion, without examining either the premises whence it is drawn, or the method of inferring it. The least I could have expected, was either the overthrowing the principles upon which I raised it, or else the evidencing some mistake in the way of deduction. At this rate of procedure, there is no truth deducible from any Text of the Bible, but by saying it is not rightly drawn, they may with the same facility refute. The Reader had been spared this labour, if my Adversaries had been but so just, as in common honesty they ought, namely, if when they declaimed against my doctrine, they had ta-

ken notice of the foundations upon which I raised it: but seeing they have put me upon this task, the speediest way to bring it to an issue, will be to open the Text I then discoursed on, *viZ. Heb. 2. 10.* *For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.* The Apostle in the preceding Chapter having largely treated of Christ as supream Prophet, and having advanced him above all other ministerial revealers of God's will, so far as a Son is preferable to a servant, after some improvement made in the beginning of this Chapter of what he had delivered to that purpose in the foregoing, by an admirable thread and line of wisdom he slides from the Prophe-tical office of Christ to his Sacerdotal: and having affirmed that Christ through the benignity and
 grace

grace of God was given to taste
 and suffer death for men, he here
 assigns the impulsive reason or pro-
 curing cause of Christ's suffering,
It became God, &c. i. e. if God
 would save sinners his essential ju-
 stice and righteousness could not
 allow that it should be otherways.
 That this is the intendment of the
 words a little further opening of
 them will confirm. We have
 first then a design of God towards
 fallen rebellious mankind; and *that*
is the bringing many of them as sons
to glory. The making a company
 of enemies who lay obnoxious to
 hell and wrath, to be God's Sons,
 and the bringing them to life.
 2ly. We have the method and
 means pitched on for the compas-
 sing of that design, and *that is the*
dedicating and consecrating Christ
by suffering to be a Captain of sal-
vation, *τελειωσαι*, we render it to
 make perfect, and that sense some-
 times it hath; but it signifieth here

to consecrate or dedicate unto an office, and in this sense the Septuagint use it, *Exod. 29. 35.* and *Lev. 21. 10.* — *τελειωμένον ἐν δούλοισιν αἰματί.* And the same Apostle several times in this Epistle; see Chap. 5. 9. *ὃς τελειωθείς, consecratus*, Bez. *being consecrate or set apart, he became the author of eternal salvation, &c.* And chap. 7. 28. *τελειωμένον* consecrated, hence Baptisme among the Greek Fathers was called *τελείωσις* and *τελειώτης*, because they were thereby consecrated and dedicated to the service of Christ. This was the method pitched on by God for the bringing sinners to glory; namely, the dedicating and setting apart Christ by sufferings to be a leader and Saviour. 3ly. we have the ground and reason of this procedure of God, in making Christ to suffer, and thereby consecrating him to be a Captain. *It became God, &c.* *ἐπεὶ γὰρ, decebat.* It was just and meet, and upon suppo-

supposition that God would save sinners, it could not without injustice otherwise be. The word signifies frequently that which is incumbent upon one and ought to be done : *πρὲς ποῦσα ζῆλια*, *per quam infligi decet & par est*, *πρὲς ποῖτα*, are often equivalent to *δίκαια* and *ἀναγκαῖα*. It signifieth in many places that which is so decent and meet, that either the omission of it, or the commission of the contrary is unjust and evil, *Ephes. 5.3. 1 Tim. 2. 10. Tit. 2. 1. Mat. 3. 15.* And in this sense our Apostle useth it elsewhere in this very Epistle *chap. 7. 26. For such an high Priest became us, who is holy, harmless, &c.* It was just and necessary that our High Priest should be such an one, otherwise he had neither been fit Priest nor Sacrifice. So that the clear intendment of this expression, *it became him*, is, that upon supposition that God would save sinners, the holiness and justice

fice of his nature required, that i
 should be by constituting Christ
 to suffer in their stead, and so to
 become the Author and Captain
 of their salvation. This is ad
 mirably strengthened from the
 next words, it became God *for*
whom are all things, and by whom
are all things; where we have
 clearly the rise and ground of this
becomingness, or the necessity of
 God's acting after this manner, i
 case he would recover man;
 little opening of the words will
 fully enlighten the whole matter.
 Man being *of God*, and made by
 him an intellectual and rational
 creature, in an aptitude and fit
 ness for moral government, it wa
 necessary that he should appoint
 him to be *for him*, that is, that
 he should govern him, and ac
 cordingly prescribe him a law by
 which he should signify his own
 will, and declare man's duty: Now
 man having broken the law of his
 creation

creation, and therein shaken off his dependance upon God, and his obedience to him as Governour, it was meet and right that God as Rector and Governour should punish this rebellion and disobedience; for if this rebellion should not be punished, either God were not the Governour of the world, or else he governs it not in justice, and therefore on supposition that he would not inflict the punishment on men himself, but that he would recover him by Jesus Christ to be *for him* again, it was necessary that Christ should be made suffer in their stead. So that by this time I hope the Reader will be satisfied, that the doctrine then insisted on, was not only agreeable to other Scriptures, but the very truth of the Text I drew it from: *Neither is there any such vast difference betwixt the terms of the text and the doctrine*, but that a person unprepossessed, provided he be insighted

sighted into Scripture may easily
 reconcile them. *As to that he says*
that supposing Christ hath made
satisfaction, yet that it doth not fol-
low, but that we might have been
saved otherwise, &c. I answer
 God was under no necessity of sa-
 ving us at all, he was free to have
 damned us, as well as to save us,
 but supposing that he would save
 us, it was necessary he should save
 us, in ways agreeable to his ju-
 stice and holiness. Though he
 was under an absolute freedom
 whether he would do it or not,
 yet he was not under a freedom
 whether he should do it in a way
 of righteousness or not. The
 first absolutely depended upon his
will, but he is restrained as to the
 second by his *nature*; And there-
 fore when my Adversary can show
 me, how the justice of God could
 have been satisfied without the in-
 tervention of the sufferings of
 Christ, I shall then think my self
 to

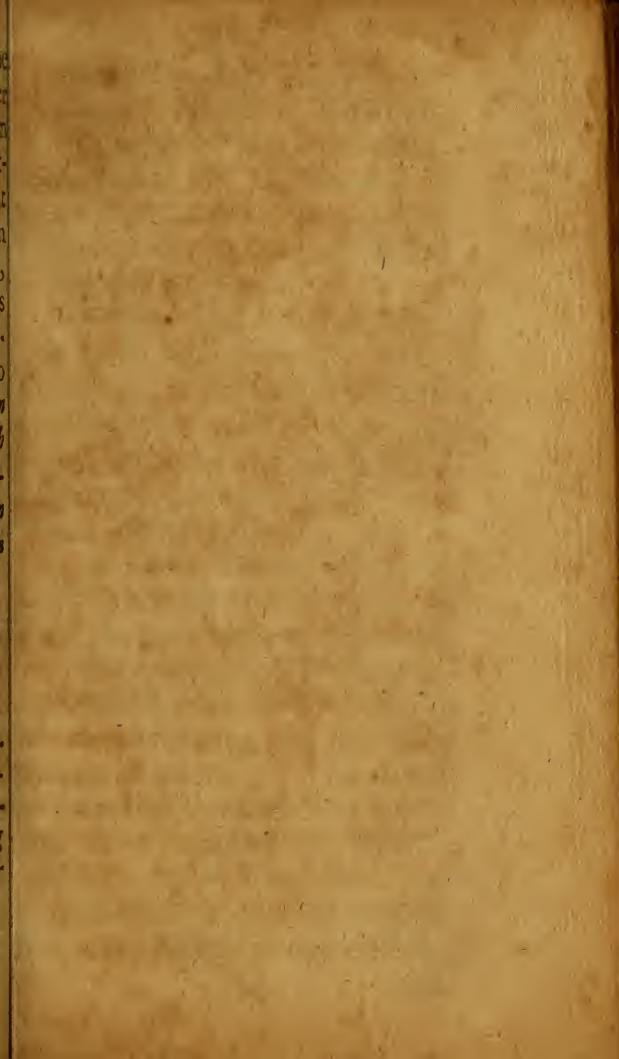
to have been too presumptuous
 and dogmatical in my doctrine;
 but forasmuch as he hath not hi-
 therto attempted it, and I am
 sure will never be able to perform
 it, I abide in my former persuasion,
*viz. that there was no other way
 possible for God to bring sinners to
 glory, but by the death and sufferings
 of Christ, who was set apart and
 consecrate to be the Author and Cap-
 tain of salvation.*

*whereas he says, that the intend-
 ment of the Text is only Christ's be-
 ing a Captain to lead, pity, assist,
 and supply his people.* I absolute-
 ly deny it, it is only part of the in-
 tendment of the Holy Ghost in
 the place, but not the whole; yea,
 he had never been a Captain of sal-
 vation to us, but in the way, and
 upon the termes of making God a
 satisfaction: It was only by this
 means that he was consecrate to
 be a Leader. And I would have it
 observed, that the doctrine I pro-
 pounded

pounded was the very scope of the whole verse, which is a better way of deducing doctrines, than to draw them from words and expressions. Not that I deny but one may rationally offer from them, that Christ is our Captain, but I affirm that his being *so* is only consequential upon his undertaking, and being ordained to make satisfaction. *So that upon the whole, the Adversary hath both wronged the truth and me, in affirming my Doctrine neither to have been in the Text, nor yet deducible from it.*

SECT. III.

Forgiveness upon a satisfaction, not contradictory to it self. Nor to the Scripture. The freeness of pardon not inconsistent with a satisfaction. Its being attributed to grace, doth not overthrow its being paid for.





The first attempt made by the Pamphleter against the satisfaction of Christ, is, that it is contradictory to it self, forasmuch as to exact satisfaction for sin, and yet not to impute sin, are destructive one of another. pag. 6.

I Answer, that to exact satisfaction for sin of *us*, and not to impute sin *to us*, would be contradictory ; and Heaven and Earth might be as soon blended together, as that these two should Harmonize and meet : but to exact satisfaction from Christ, and on consideration of that, not to impute sin to us, are no wayes contradictory. Contradictories must alwayes be in reference to the same thing, or person. The satisfaction is not exacted of us, it was only exacted of Christ ; and it is to us that sin is not imputed, but it was imputed to him ; for he had it laid on him,

Q and

and was made legally to answer for it, *Isa. 53. 6. 2 Cor. 5. 21.* now the demanding satisfaction from Christ, upon his being charged with our sins, and the not imputing sin to us upon consideration of the satisfaction which he hath made, are so far from being contradictories, that the conspiracy of these two together is the very summ of the Gospel. A short acquaintance either with Scripture or reason will salve these from being contradictions.

And whereas he adds, that to pardon sin, and yet to demand a satisfaction, is alike as if we should say, that a King cannot pardon a Rebell without punishing as the Law requires, when in the meantime to pardon, is not to punish as the Law requires.

I Reply, (1.) It is observable that these Gentlemen insist alwayes upon the word *Pardon*, without

without taking ever notice of the Word *justifie* ; whereas the Scriptures every where inform us, that we are *justified*, as well as pardoned ; which implyes that we are dealt with according to Law, as well as Grace : that right, as well as mercy meet in this affair. (2.) There is no arguing from what man does, to what God may do ; both because men are only restrained by *Law*, which is often *arbitrary*, whereas God is confined by his *nature*, which is *unalterable* ; as likewise because men and justice are two distinct things, but justice and God are the same. A man is a man, though he ceaseth to be righteous ; but God, if he should cease to be just, he would cease to be God. (3.) There are cases wherein men without the highest unrighteousness cannot pardon ; if a Son should kill his Father,

it were the grossest injustice not to punish it ; and if in men it be against justice not to punish vice, we must suppose it to be so in God, or else we separate righteousness from his nature. (4.) I affirm that a State may both pardon a Rebel, and yet punish his Rebellion ; as supposing they have *mulct* a person in a 1000. Talents, of which he is not able to pay one farthing, and that then one or two of the Senate pay the mulct ; here is mercy to the criminal, and severity against the crime, for they who paid the fine, being a part of the Senate who inflicted it, they at once express grace to the offender, and justice against his offence. The Story of *Zalencus* is not in this case impertinent.

As to what he adds, That no man would account himself pardoned a debt, if either he, or

and.

another paid it in his name.

I Answer, (1.) There are cases wherein it is possible that the debtor may be pardoned, and yet the debt paid ; as in case he that paid it was not procured by the Debtor himself, nor did it at his entreaty, but was rather assigned by the Creditor. (2.) These Gentlemen all a long confound pecuniary debts with poenal ; and a meer Creditor, with a Governour, which is wilfully to err in the case ; see the foregoing discourse, pag. 50. to 58. sin is *properly* a crime, and only *metaphorically* a debt ; and God is *properly* a Governour, and only *metaphorically* a Creditor. Now the Socinians desert the proper consideration both of sin, and God ; and in this whole affair, pursue only the metaphorical ; which in plain English is to resolve to mistake. Thus we have

seen that the Doctrine of forgiveness upon a satisfaction, is not contradictory to it self.

Let us see in the next place whether it be disagreeable to the Scripture; and first the adversary represents it as contrary to those Scriptures, which speak of Gods pardoning, forgiving and remitting sins, through Jesus Christ, or through his blood; and here he quotes several places, where there is mention of forgiveness, and remission in the blood of Christ; as Luk. 3. 3. Mat. 26. 28. Act. 2. 38. and 3. 19. and 5. 31. and 10. 43. and 13. 38.

To all which I Ans. (1.) That these Scriptures are so far from being serviceable to the design they were brought for, that they are destructive of it; for we have already demonstrated, that to be pardoned *in the name of Christ*, and through *the blood of Christ*, is to be pardoned upon
a sa-

a satisfaction, and by vertue of Christs blood as a price and ran-
some. (2.) This whole Argu-
ment runs upon the old mistake,
which we have so oft taken no-
tice of, *viz.* that sin cannot be
forgiven, because it is satisfied
for, whereas satisfaction is so
far from diminishing the free-
ness of forgiveness, that it exalts
it : it is the more free to us,
that it was bought by Christ ;
God expresseth more grace in
giving Christ to purchase it,
then (supposing it had been
possible) if he had remitted
sin without the intervention of
such inducement and means :
*majus beneficium, quod cum tanta
molestia præstitum.* The free-
ness of remission is so far from
being hereby darkned, that it
is rendred the more illustrious.
For us to have bought it, had
been altogether inconsistent
with its being free ; but for

Christ to have bought it, enhanceth its freedom.

As to what he adds, That we are taught to Pray, That God would forgive us our Debts, as we forgive our Debtors, Matth. 6. 12. and that our Heavenly Father forgives us our Trespases, as we forgive men theirs.

I Answer, that in these places, *res comparatur cum re, non modus cum modo*. We are to distinguish betwixt *mercy*, and the *manner* of mercy. The *as* is not a *note* of universal parity, but a *note* of some similitude; we are to be sincerely merciful, as God is, but in the manner of bestowing mercy, God takes one way, and we another; this is evident in that we are obliged to forgive our enemies, though they abide Enemies, whereas this Gentlemans friends confess (and I suppose he will not dissent from the Tribe) that

God

God cannot in honour forgive sin, but in case of repentance.

As to the Parable which he quotes, Matth. 18. 32, 33. I Answer, We must not set Parables upon more feet than they will go, nor compel them more miles than they do intend. The scope of a Parable is alwayes the Key of it : and the scope of this, is only to shew that they who are implacable to their Brethren, shall find others implacable to them ; and that they who expect mercy to be shewn to them, should express mercy to others. But the intendment of it is neither to shew that God is a meer Creditor, nor that he forgives sin without a satisfaction, but at most that he hath received no satisfaction from us.

Having seen the Adversaries faileur in this assault, let us try the next. To forgive sin upon a satisfaction,

satisfaction, is contrary to all the Scriptures which attribute our salvation to the grace mercy and kindness of God, and to prove this, several Scriptures are brought, Exod. 34. 5, 6, 7. Psal. 103. 8, 10, 13. Jer. 3. 3. Joel 2. 2. Jonah 4. 2. 2 Cor. 1. 3. Luk. 1. 77, 78. Eph. 1. 7. Col. 1. 14. Rom. 3. 24.

For Answ. Let not the Reader be surpris'd with the multitude of Scriptures misalleged: the letter of Scripture, brought against the intendment of the spirit of God in it, is not Scripture. He does here as before *Eadem semper oberrare chorda* that remission and Salvation are of Grace, we readily acknowledge and affirm, but that therefore Christ hath not satisfied, is a meer *non-sequitur*. There is not the least contrariety betwixt satisfaction, and grace, but they are the one subordinate

ordinate to the other. The
 allest and freest grace in the
 iving Christ to satisfie, in the
 cepting that satisfaction in our
 ead, and applying the merit of
 to our souls, and yet still the
 oliness and justice of Gods na-
 ure was such, as that he could
 ot pardon sin without a satisf-
 action: the consistency of these
 wo is largely treated and open-
 d before, and we referr the
 eader thither, to avoid repe-
 ition here.

*But saith the adversary, there is
 nothing more contrary to grace,
 than to give nothing but what is
 aid for.*

Ans^r. It is true, if the pay-
 ment had been taken of us, to
 whom the favour is shewn; or
 if the satisfaction had been of
 our contriving and procuring;
 out nothing being paid by us,
 or the least influence of ours
 into the affair. It was meer
 grace

grace that was the impulsive
cause, of Gods giving Christ
Joh. 3. 16. 1 Joh. 4. 9, 10. Rom.
5. 8. It was meer grace that gave
him for such a number, *Joh.*
17. 19. (to sanctifie there, is to
separate and set himself apart to
dye, as *Joh. 10. 36. Heb. 10. 29.*

But there is one text that the
Gentleman seems to reckon on
more than the rest, it is Jam.
2. 13. — and mercy rejoyceth
against judgement ; where he saith
mercy is opposed to satisfaction.

Ans. (1.) It is not certain
whether by mercy, we are to
understand Gods mercy, or
mans ; many Interpreters un-
derstand the last. (2.) Granting
him his principle, that it is to be
understood of Gods mercy, yet
I deny his inference, that there-
fore there is no satisfaction ; in
order to the better understand-
ing of these, I say that as justice
is an attribute of God, he hath

less of that, than of mercy ;
 he is as just as he is gracious,
 that is, he is infinitely both : but
 we take mercy for the effects
 of his mercy, then, in this life
 God is more ready to shew
 effects of mercy, than of
 justice ; hence the Lord is now
 said to be slow to anger ; and
 the present time, is called the
 time of long-sufferance : where-
 as the day of Judgement is called
 the day of wrath. God is infi-
 nitely just as well as merciful,
 but the meaning of the Text is,
 that in this life he is more in
 the discoveries of his mercy,
 than his justice ; but this is so
 far from excluding a satisfacti-
 on, that it supposeth it. There
 is one Scripture I made use of in
 my Sermon, viz. *Exod. 34. 7.*
and that will by no means
clear the guilty. Which the ad-
 versary would wrest out of my
 hand, but without giving the
 least

least reason, to prove that it
 otherwayes applicable, than
 applied it. As mercy is a pro-
 perty of Gods nature, so
 justice: sin is contrary to God
 and his nature inclines him to
 punish it. It is remarkable that
Socinus himself acknowledg-
 eth, that where the sinne
 is obstinate, God cannot
 but punish him; now obsti-
 nacy in reference to its own
 nature is not punishable
 for obstinacy in good (be-
 ing nothing but constancy
 is laudable; and therefore
 obstinacy is not punished for
 it self, but only in reference
 to evil; and consequently it is
 evil which is punishable, and
 which God cannot but punish
 and obstinacy is only punishable
 in respect of sin, to which it is
 joyned. And thus we have
 seen that to pardon sin upon
 a satisfaction, is neither contrary

to it self, nor to other Scriptures.

SECT. IV.

Arguments for the necessity of a satisfaction vindicated, that from the truth of Gods threatening justified. Likewise those from the holiness and justice of God ; the nature of sin ; and Gods being Governour ; vindicated from the adversaries exceptions.

HAVING seen the impertinency of the Gentlemans own Arguments, and how insufficient they are to establish what he intended by them ; let us see next how happy he will prove in the answering (as he styles them) my Argumentations. Though I must tell the Reader,

Reader, that he hath abused both the World, and me, in calling a few notes imperfectly taken, and that by a professed Enemy, my Sermon ; and imposing upon his Readers only the shreds of Arguments, for the sum of what I produced : sure the man had either an itch to be in Print, or was in an humour of quarrelling. But if he took these for my Reasons, he had both lost his own Reason and his Conscience ; and he that takes his Replies for Answers, either never inspected the controversie, or else hath a mind to be deceived. But this being a confident age, and those I have to do with, being a sort of men who suppose their dreams should pass for demonstrations, every thing they say, however inconsiderable, must be attended to.

1. *Whereas I argued from the P. 10. truth of Gods threatning against the pardonableness of sin without a satisfaction, he desires to know where the threatning alloweth a surety?*

Ans^r. The Texts I produced namely, *Gen. 2. 17.* (not *1. 17.* as the adversary misciteth it) and *Deut. 27. 26.* hold clearly forth Gods judicial denunciation of punishment against sin, but the purpose of God for the execution of it upon the sinner, is not there exprest: and that this was not the intendment of it, in reference to all, the event demonstrates, in that it is not executed upon the Elect, and yet it behoved to be executed against sin, otherwise the truth and justice of God should have failed: and therefore the Adversary must either deny salvation to the Elect, or truth in God. It being then obtained

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that the threatning abides firm, God himself is the best interpreter of his own meaning in it, and this he hath done in the Gospel, both in reference to the stability of the Law it self, *Rom.* 3. 31. and also in reference to the execution of it upon Christ, *1 Cor.* 5. 21. *Gal.* 3. 13. *1 Pet.* 3. 18. To render this clearer, I desire the Reader to observe that threatnings do primarily signifie only the dueness of punishment; not that God will alwayes execute it upon the offender: God might altogether release his threatnings, were he not restrained by his holiness, wisdom, righteousness, and honour, and it being against none of all these to release the personal offender, seeing by punishing sin (though in another than the personal offenders) he both secures his honour, and at once gives evi-

dence

dence of the purity of his nature in the hatred of sin, and of the wisdom and righteousness of his Government, in the execution of his Law.

But he adds, that the Scripture P. 1c. saith, The soul that sinneth shall dye, Ezek. 18. 4. and therefore that it is against truth it self, to affirm that another dies in his room.

Ans^w. The intendment of that place cannot be, that never any was, or should, or might be made suffer for anothers sin, for the Scripture furnisheth us with an expresse threatning, *Exod. 20. 5.* and also many instances to the contrary : but the meaning of the place is, that whereas a company of wretches had raised a Proverbial reproach on the providence of God, namely, that their Fathers having been the only offenders, yet they were the sufferers,

ers, v. 2. *Lament.* 5. 7. (1.) He either tells them that hereafter they should not have that occasion to complain, forasmuch as he intended to be more speedy in the execution of judgements upon the immediate offenders. Or (2.) That there should be no more cause for that report, there being an end put to the captivity and those calamities which occasioned it.

P. 10. *Whereas the Gentleman bids me take heed of the curse denounced against him that addeth to the Scripture, because in the opening of some Texts, I mentioned surety.*

Ans. *Surety* is a part of one Scripture Text, *Heb.* 7. 22. and in reference to others, I only mention it as a true *explication* of the words, not as a part of them; as a consequence naturally arising from them, not as lying in so many syllables in them. And he cannot be of-
fended

fended with this method of disputing, without condemning the procedure of Christ who hath gone before us in this way of Argumentation, *Mat. 22. 31, &c.*

2. *He says that I Reason from the P. II. condecency that was in it to the wisdom, righteousness, and other attributes of God, to pardon sin upon a compensation.*

Ans^r. I suppose the Gentleman trusted to his Friends account, but he was disingenuous in relying upon so slender information, and his Friend was unworthy in abusing him, the world, and me ; there was not any such thing *delivered* in the Sermon, as is here alledged, whereof the best evidence, will be the presenting what was truly *delivered*. In my discoursing the satisfaction of Christ, I alledged the several wayes which were insisted on, in the affair, particularly that there were many,

who though they believed that other wayes of saving sinners were not wanting to the divine wisdom, yet that the saving us, by the satisfaction of Christ had a great condecency in it to the honouring of the divine perfections, this was at large treated, and many Scriptures which I then judged very pertinent and serviceable to the design, were produced ; but forasmuch as none of them save one, are taken notice of, I am not concerned to repeat, much less to vindicate them ; and as for that which he cites, namely, *Rom. 3. 25, 26.* we have already secured it, and evidently shewn that justifying *gratis*, is very consistent with a plenary compensation. See Sect. 1.

P. II. 3. *But I disputed from the holiness, purity, and righteousness of Gods nature to the necessity of punishing sin.*

Ans.

Ans. I did so, and how pertinently, I leave to the forging discourse to instruct, from p. 45. to 51.

But saith he, is it not as much P. 11. *against holiness, and justice for God to punish the innocent, as it is to acquit the guilty?*

Ans. We have proved before that it is no wayes against justice to lay pains upon an innocent, providing, there be a concurrence of such conditions, as we there mentioned, see p. 94. to 107. I shall now therefore only reassume one thing, and enlarge it; namely, that there is no wrong done to a willing person, especially in a matter wherein he hath full dominion; and Christ was admirably willing, there neither was, nor could be any necessity laid on him, it was his own election and choice, *Prov. 8. 31.* he freely tendred himself to it,

Psal. 40. 7. his will was as forward in the undertaking, as the Father's was ; he entred upon the work with cheerfulness, *Psal.* 40. 8. and was bent upon the accomplishing of it, *Luke* 12. 51. he voluntarily put his name into the obligation, though then he became in duty responsible for the whole debt.

P. 12. *Whereas the adversary calls this horrible cruelty, &c.*

I dare not return him the Answer which he deserves, remembering that railing did not become the Angels mouth, though the devil deserved it, *Jude.* 9. I shall only joyn issue in that Prayer, *Zech.* 3. 2. How the sufferings of Christ were a valuable compensation, for the sins of all those, in whose behalf he suffered, the Adversary is far from understanding, and is too far prejudiced to learn. To those who are humble and teachable

teachable it is enough to know that he was *God-man*, God over all, *Rom.* 9. 5. the true God, 1 *Joh.* 5. 20. and that his blood was the blood of God, *Rom.* 20. 28. and that he offered up himself through the eternal spirit, *Heb.* 9. 14. there was a real condignity in the price paid, to atone for the offence committed, and to purchase the mercy obtained.

Though we abhor such unse- P. 12.
voury expressions, as the putting the thousands of pounds of his God-head, into the scale with the penny of his man-hood ; yet we affirm that the dignity of his person, puts an infinite worth upon whatever he did or suffered. His satisfaction is the satisfaction of God, and it is that which the infinite God is satisfied with ; he looks for no more, nor better ; yea there can neither be more, nor better.

better. The rest which the Adversary in reference to this head suggesteth, I refer it to any Reader whether it be any thing else, than a bundle of blasphemy and nonsense.

P. 12. That which he next falls upon, is my asserting in case of pardon, the necessity of a satisfaction from the nature of sin; and how effectual the Argument is to that end, I refer to the preceding discourse, pag. 42. to 45. *Two things the Gentleman here objects, (1.) That if so, then the punishment ought to be inflicted upon the criminal.*

Ans. This he could not but know, if he knew any thing, that we would deny, and yet not the least word added for the proof of it. This then is of easie dispatch; for we affirm that though it be necessary that sin should be punished, yet it is not indispensably needfull, that
it

it should be punished in the person who offends, let him rationally attempt the probation of the contrary, and I assure him he shall be attended to.

(2.) *That suppose sin doth in p. 12. its own nature, deserve punishment, yet this doth not necessitate God to punish sin.*

Ans. (1.) If by necessity, they mean coercion, or a necessity inconsistent with Gods counsel, purpose, and will, we confess God cannot be subject to any such brutal necessity; but if by necessity, they mean (as they ought) a rational necessity, a necessity not destructive of freedom; as God necessarily loves himself, and yet freely does it: the glorified Saints necessarily magnifie and praise God, and yet most freely: the Devils sin necessarily, and yet from freedom and choice: In this sense we affirm
God

God is necessarily inclined to punish sin; his nature inclines him to punish it, yet so as that he wills, purposeth, and decrees the punishing of it.

(2.) This Gentleman confounds justice with the effects of it; actual punishing, with the principle whence it ariseth and proceeds: actual punishing depends upon the divine decree, but the inclination to punish is founded in the divine nature.

P. 12. *He adds that we men have a natural right to our Limbs, and he that maims us deserves to be punished, yet notwithstanding we may forgive the offence.*

Ans. (1.) There be cases wherein being wronged, we cannot without injustice forgive, but are bound to prosecute revenge upon the offender; see pag. 53. of the former discourse. (2.) He argues from what a private person may do,
to

to what God who is the supreme Rector and Governour ought to do ; whereas even among men, that which is lawfull for a private person, is not lawfull for a Magistrate, *vid. ubi supra.* (3.) The Gentleman in this whole affair confounds *ius & justitia*, power and equity. We may have a physical power to do that, which we have not a moral right to do. A Father may (if we speak as to power) connive at rebellion in his Son ; but it is morally wicked, and destructive of Paternal Government to do so ; so here we do not argue about the unlimited power of God, what in a way of absoluteness he may do, but what in agreeableness to his justice, wisdom and holiness, is fit for him to do.

*Whereas he adds that sins give P. 12.
God a right to punish, but that he
may*

therefore the Scripture asserts that God cannot otherwise do, without being false and unrighteous, *Heb.6.1c. 2 Tim.4.8.* and by consequence God having threatned to punish sin, is obliged by his veracity to do no less ; his truth is as prevalent with him in the one case, as in the other : so that this exception is so far from prejudicing us, that it clearly overthrows his cause who brought it. (2.) God being infinitely good, is enclined by his nature to love virtue, and though it were not against his justice not to reward it, forasmuch as it is impossible that a creature should lay an obligation upon its maker, yet it is that which his wisdom and goodness will not admit him to do. How much more then is it contrary to his nature, not to punish sin, that being formally against his justice, as well as unbecoming

becoming his wisdom. (3.) We affirm that there is a difference betwixt obedience and sin as to the point of ones being punished, and the other rewarded; for we owe the utmost of Service to God, as we are his creatures, and withall there is that in the nature of duty, which deserves that it should be pursued; but on the contrary sin is so far from being a debt which we owe to God, that he commands us on the highest perill to avoid it; and there is nothing in the nature of sin, that should invite us to commission of it; and withall it is contrary both to Gods nature, and government, and therefore though God be obliged by his nature to punish sin, yet he is under no such obligation to reward obedience, obedience being a debt we owe to God as our maker and ruler, whereas sin is both an opposing

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his nature, and a rebelling against his Rectorship. The Apostle asserts the same distinction, Rom. 6. 23., *for the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.*

P. 13. *The next attempt, is upon my arguing for the necessity of sins punishment, from the sense and notion, which the Heathens without revelation have of it. Against which he excepts, that the same light taught them that God was merciful pardoning sin, without a satisfaction.*

Ans. If we consider in this affair the sentiments of the Heathen, our Adversaries have clearly the disadvantage, for it is most certain that they believed God to be offended, and therefore sought by costly offerings, lustration, &c. to appease him. (2.) We readily grant that the Heathens had some light of Gods being merciful; herein

herein he left himself nowhere without a witness, *Act. 14. 17.* and the common discoveries which he made of his goodness, were intended in a kind of *objective* way, and had a great tendency and usefulness to that purpose, to lead us to Repentance, *Rom. 1. 19, 20. Rom. 2. 4.* but that they had any notion of Gods pardoning sin without satisfaction, we deny and challenge him to prove it, if he can; yea their whole Worship implied the contrary; to what end were all their Sacrifices, but, upon a steady belief of Gods being angry, to atone him? It is very remarkable that of all the parts and principles of justified Worship-Priesthood, and Sacrifice made the largest spread, there being scarce any People or Nation which hath arrived to our knowledge among whom we do not find

some Prints and footsteps of them. And though the Heathens mistook the right end of Sacrifices, yet the first Rise of them among them, was some traditional conveyance from the Church, to whom God enjoined them as Types of the great Sacrifice of the Messiah.

As to what the Gentleman alledgeth in reference to the Ninivites, it is altogether impertinent.

(1.) In that it was but Gods withholding of a temporal judgment, and that also but for a time, for about forty years after they were destroyed, and their City taken and overthrown. (2.) All the mercy they could suppose in God, was only upon consideration of some effectual means and way to appease him, though they had no distinct notion of the right way and means, by which it was accomplished.

My last Argument, why sin should not be pardoned without a satisfaction, was from the consideration of Gods being Governour, and that if he should permit sin to go unpunished, his Laws would have been ridiculous. You may see this Argument managed at further length, p. 48. to 51.

Against this be excepts, saying P. 13. all men hate and abhor that Government as cruel and tyrannical, where every the least breach must be fully avenged.

Ans. That you may once for all see, at what kind of rate these Gentlemen dispute, I will ask him these Questions. (1.) Whether God might not have damned all mankind, without being a Tyrant or cruel? and yet I suppose, we should pronounce it cruelty in any Governour, to destroy all his subjects, even supposing

S 3 them

them guilty of a very hainous fault. (2.) Is it cruelty for God to condemn men for little sins, when continued in without repentance ? (or will he say that there are some sins in their own nature Venial) and yet I think we should call it cruelty for a Magistrate to cut of his subjects for every little fault, though persevered in. (3.) Are there not some cases, wherein Governours, without destroying the ends of Government and exposing their Laws to contempt, cannot forgive offences ? and shall we call it Tyranny in God to secure the honour of his Government, and to preserve his Laws from reproach and derision. (4.) It no wayes follows that because men may in some cases pardon without a satisfaction, therefore God should ; both because mens Laws are often arbitrary, and
in

in many cases only *ad terrorem* (where *summum jus*, would be *summa injuria*) as likewise because justice is of the nature of no Governour, but God.

Whereas he adds that I cited Gen. 18. 25. in a quite contrary sense to its true meaning, because Abraham urged it against Gods destroying the few Righteous with the many wicked; but I urge for the many righteous, or of one equivalent to many, that a few wicked may go free.

Ans. (1.) The end I produced it for, was that seeing sin in respect of its nature deserves punishment, therefore God as just Governour was obliged to see that it should have its due; and whatever the Gentleman sayes to the contrary, I do not see but that it was pertinently alledged. For seeing he ought as he is judge and Rector to do right, and punishment being

that which in right belongs to sin, he was bound to see that it should not miss it. (2.) *Abraham* treated with God only in and through Christ, and what ever was the matter of his Prayer, it was tendred in the vertue, and accepted through the merit of Christs Satisfaction ; for it's only upon the consideration of the blood of Christ, that it becomes Righteous with God to pardon any. (3.) How Christ is equivalent to many, and how no pains were thrown upon him but upon his own election, and consequently how there was no cruelty in inflicting ; what he had chosen to undergoe, is all at large before opened, and I have more mercy both for my self and my Reader than to repeat it. I know no more under this head added by my Adversary, but a Blasphemy which I care not to

to mention, but shall leave it to God to avenge.

SECT. V.

The impossibility of having a satisfaction made any other way. Gods being reconciled to us. Christ's satisfying himself, bearing what we should have born. Doing it in our stead. Purchasing grace for us. All vindicated from the exceptions of the Adversary. The Conclusion of the whole.

HAVING seen that a satisfaction is neither contradictory to it self, nor contrary to Scripture ; and having vindicated what for the necessity of a satisfaction, in case of pardon I alledged in my Sermon ; I had expected next a confutation

tion of what I produced to evidence the impossibility of its being made any other way ; but I perceive that my Adversary out of a perswasion, that he had overthrown both the verity and the possibility of a satisfaction, passeth by all that I said on that occasion, as impertinent ; save only two or three little things which he pretends to observe. *First*, That, in citing *Psal. 51. 16. and 50. 12.* upon the warrant and authority of which ; I disclaimed the possibility of satisfaction by Sacrifice, *I did not take notice of the sacrifice of a broken heart, and of thanksgiving, &c.* To which I Answer, (1.) That when I cite one verse in a chapter, I hold not my self concerned to cite every verse ; I observed what was pertinent to the subject I was treating, and I suppose I was engaged to take notice

notice of no more. (2.) A broken heart, and thanksgiving are stiled Sacrifices only in a metaphorical sense, as all believers are called Priests, *Rev.* 1. 6. and therefore to have named them under the head I was then handling, had been to have talk'd at the rate, which this Gentleman writes, that is, wildly and not to the purpose. (3.) To what end God appointed Sacrifices, in what respect he accepted, and in what sense, and upon what account he rejected them ; is largely before opened, *pag.* 63. to 69. and I love not to trouble either myself, or the Reader with Repe- titions.

*His second exception is in refe- P. 14.
rence to my saying that Christ did,
and suffered, what was a just com-
pensation for our release ; upon
which he asks how we dare affirm,
that God who loved his Son, more
than*

than millions of righteous men, should yet lay upon him the punishment due to sinners.

Ans. He laid no more upon him than what himself chose to have laid on him, and what he knew him to be able to bear and overcome ; but this whole matter being treated of above pag. 108. to 123. I wave here all further pursuing of it.

P. 15. Having in my Sermon proposed several things, towards the proving Gods being reconciled to us, through the death of his Son ; this fine disputant without once essaying to Answer one word of what I alledged, *confidently affirms that it is impossible to shew one Scripture, where Christ is said to reconcile God to us.*

Ans. The contrary is above demonstrated p. 166. &c. yea so happy is the Gentleman in his reasoning, that the two Texts, which he here cites to the contrary,

rary, do demonstrate that very thing which he brought them to destroy, see p. 166. &c. for though we have it not in so many words, yet we have the thing.

But he adds what need of reconciling God, who so loved the world, that he gave his only begotten Son, Joh. 3. 16.

Ans^r. God without any impeachment of his justice, did pity mankind, and find out a way for their pardon and salvation, but actually to pardon and save them, he could not without a satisfaction. A judge seeing a malefactor condemned by the Law, may out of some just inducements so exceedingly pity him, as to think of and contrive some way, whereby the Law may be satisfied, and the person acquitted, yet actually he cannot release him, unless he will be unjust, till the Law be

be satisfied. But this objection is fully answered before, p. 193. to 196.

But he adds if Christ hath satisfied the Father, who hath satisfied the Son and the Holy Ghost ?

Ans. (1.) When we say, Christ hath satisfied the Father, we do not thereby intend to exclude his having satisfied himself, and the Holy Ghost, for when we use such expressions, we do not consider the Father *personally*, but *essentially* : we do not consider him in respect of his distinct *subsistence* from the Son and Spirit, but in respect of the divine *essence*, wherein Father, Son, and Spirit are *one* ; as *Matth. 6. 9.* (2.) We affirm that Christ hath satisfied himself, neither do we know any absurdity in so saying ; for being in this whole undertaking considered as *God-man*, so there is a distinct respect from himself
meerly

meerly as God. But this being
 Replied to before, p. 197. to
 199. we shall not further insist
 on it.

His next attempt is upon P. 15, 16.
 my saying, that Christ un-
 derwent that, which we should
 have undergone : from whence
 he endeavours to inferr that
 upon these terms Christ should
 have suffered for ever, and should
 have despaired, &c.

Ans. (1.) I would have
 it observed once for all, that
 this Gentleman never troubles
 himself to Answer my Argu-
 ments, only produceth a few
 frivolous cavils and excepti-
 ons : and indeed it is their way,
 if they can but darken the ex-
 positions which we give of
 Scripture, they never offer to
 assign an Exposition of their
 own. Whereas I brought se-
 veral Texts which I apprehend-
 ed full to the proof of Christs
 bearing,

bearing, what we should have born ; not one word offered by way of formal Reply to any of them, only two or three general Cavils. (2.) It doth not follow that because Christ bare, what we should have born, therefore he behoved to suffer for ever, and despair, &c. as you may see fully opened, p. 107. to 111.

P. 16. That the Agony of Christ proceeded not meerly from a foresight of temporal death, was asserted and proved in my Sermon. *Now at this the Adversary Cavils, but instead of alledging any thing to the purpose, he only tells us that Christ being our Captain, was to experience as great tryals, as his Souldiers meet with, and seeing they are often by their sufferings, put into Agony, therefore it was convenient that in the same he by his example should go before them.*

Ans^w.

Answ. Did ever a person
 who had not lost his reason,
 argue so to the prejudice of
 his own cause, for (1.) Many
 of his Souldiers bear the worst
 that befalls them, with less con-
 sternation than he did : how
 many of the Martyrs have
 hugg'd their gibbets, and sung
 in the flames; now surely if it
 had been only the apprehension
 and prevision of bodily death
 which influenced and operated
 upon Christ, it had been un-
 worthy that less courage, for-
 titude, and spirit, should disco-
 ver it self in the *Leader*, than
 doth in the followers. (2.) I
 think it will be hard if not im-
 possible, to give one instance
 among all the Saints, who have
 in all particulars, expressed in
 their sufferings, such sense,
 pain, anguish and grief as Christ
 did, which infallibly argues
 that he suffered what never any
 T of

of them did. (3.) There is a reason at hand, why the best of believers should manifest something of infirmity and weakness in their sufferings, because they are both *meer* and sinfull men, are not got to a full resignation of themselves to God, nor have that plenary assurance of support in their sufferings, and of glory after them; whereas Christ was not only *man* but *God*, had fully resigned himself to his Father, was infallibly certain of being born through his tryals, had the greatest inducements to cheerfulness in his sufferings, namely, the recovery of man, the vindicating his Fathers Law, Government, and honour, and was fully assured not only of a glorious issue, but a reward; and therefore supposing that we poor worms should by sufferings, be thrown into fears and agonies, it

is a *non sequitur* that Christ should.

After I had declared in my Sermon, that Christ suffered what we should have suffered, I endeavoured next to prove that he did it in our room, and to that end brought many Scriptures, three or four of which the Adversary is pleased to recite, but instead of invalidating the Expositions which I gave of them, or answering the arguments which were raised from them,

He only tells me (1.) That in P. 17. his judgement they are not the most probable I might have brought.

Ans. (1.) His judgement is of small value with me, neither am I to enquire of my Enemies, what Weapons I should fight with. (2.) That they are effectual and pertinent to the end they were brought for, I have before
T 2 proved,

proved, p. 128. to 141.

- . 17. *He adds (2.) That he suffered for our example, 1 Pet. 2. 21.*

Ans^w. It is confessed, but that that was either the only end, or the principal end of his sufferings is denyed : yea, if that had been the only end of his sufferings, it had not been necessary for him to have suffered at all, nay, it had not been agreeable to the goodness, justice, and wisdom of God, that he should have at all suffered : but see this discussed before, p. 80. to 83. and p. 88. to 91.

- . 17. *He adds (3.) That he who doth any thing in anothers stead, doth it, that the other may not do it.*

Ans^w. Neither do we suffer to that end, that Christ suffered. Our sufferings are only disciplinary, his were poenal and satisfactory. Ours are the chastisements

chastisements of God as a Father, Christs were the punishments of God as a Judge.

But he adds (4.) That he is P. 17. said to have entred into Heaven for us, Heb. 6. 2c. Which is to be understood of his doing it only for our good, not in our stead, and consequently that whenever he is said to have dyed, or have suffered for us, we are so to understand it, and not otherwise.

Ans^w. (1.) I deny the sequel, It is a strange kind of arguing, because a word hath such a signification sometimes, therefore it must alwayes signifie so. (2.) I have already proved that whatever significations ~~we~~ hath in other cases, yet when the sufferings of one for another are expressed by it, that it signifieth alwayes the substitution of one in the room of another,

p. 137, 138. and when the Gentleman hath overthrown what we have laid there to that effect ; we shall judge him worthy to be hearkened to ; in the mean time he speaks nothing to the purpose.

The next thing he falls upon, is my alledging that Christ by vertue of the satisfaction which he had made, and the redundancy of merit which was in his obedience and suffering, had purchased grace for us, so that God in righteousness was bound to give it to so many as he had bought it for, to which purpose I had cited, 2 Pet. I. 1. Now what he brings by way of exception, will be rendred of easie dispatch, by tendring an exposition of that place. (I.) We have there an account of something obtained, and that is
faith.

faith. (2.) We have the means
 and ground of obtaining it,
 and that is through the righte-
 ousness of God, and our Saviour
 Jesus Christ; *Some*
 interpret righteousness in re-
 ference to Gods faithfulness
 in his promises; now all Gods
 promises of grace are founded
 in Christ, 2 Pet. I. 4. and
 through him it is, that they
 are stable and firm, 2 Cor. I. 20.
 and as in consideration of his
 merit, it is matter of justice in
 God to justifie believers, *Rom.*
 3. 25, 26. So it is matter of
 justice, to give, to so many as
 Christ hath satisfied for, that
 they may believe, *Phil.* I. 29.
Others by righteousness under-
 stand the righteousness of Je-
 sus Christ, who is here called
 our God, (where by the way
 this is an excellent testimony
 for the Deity of Christ, for
 it is not said of God and of

our Saviour, but of God and
our Saviour, there is but one
single article assigned to all the
words, τὰ θεῶν ἡμῶν καὶ σωτῆρος ἡμε-
τέρου; it is parallel to *Tit. 2. 13.*)

Now faith is said to be given
through his righteousness, ἐν,
which may be taken either for
διὰ, per, propter, For, and then
the import is, that in conside-
ration of the satisfaction, me-
rit, and righteousness of Christ,
God bestows faith, and conse-
quently cannot without in-
justice but bestow it upon
such, in reference to whom
Christ hath bought, merited

and purchased it; or it may
be taken for *σύν* or *μετὰ, cum,*
with, and then the import is,
that they had received faith,
and with it the righteousness
of Christ made over and im-
puted to them. Now in my
Sermon I took it as put for
διὰ, and accordingly argued,
and

'Ev used
often for
διὰ : *Mat.*
6. 7. Mat. *διὰ,* *per,* *propter,* *For,* and then
11. 6. Act.
7. 29.
1 Cor. 12. 9.
& alibi.

'Ev for *μετ-*
9α Luk.
. 26. Per-
trus hoc ca-
Pite v. 5,
6, 7. voce
ἐν pro σύν
septies uti-
tur.

and I find no cause to recede from my perswasion.

But the Gentleman excepts, P. 17. that this is to make that of Debt, which is meerly of Grace.

To this I briefly Answ. That it is both of Debt, and of Grace; of Debt in respect of Christ, of Grace in respect of us, and he must invent a new *Philosophy*, as well as a new *Divinity*, before he can be able to prove these two to be contradictory. His other exceptions are obviated in the Exposition, and indeed he wholly mistakes the sense in which I cited the words, and shews himself altogether ignorant of the scope of them.

We are now come to the Adversaries last exceptions; *The first whereof is, that to say P. 18. God would have a satisfaction, and yet that himself procured it,*
is

is to render the whole transaction, a matter of Pageantry.

Ans. This is spoken to before, p. 152. & 197. and therefore I shall only say, that whatever it would be in *pecuniary debts*, it is not so in *pœnal*.

P. 19. *He adds secondly, That though according to this procedure, there would be mercy shewn to the sinner, yet there would be none shewn to sin.*

Ans. There neither ought nor can any mercy be shewn to sin: but is not this fine Divinity? that God must not only be a friend to the Rebell, but to the Rebellion? not only justify the offender, but the offence? what is this but in plain English, sin must cease to be sin, or God must cease to be just and holy, otherwise he cannot be merciful. Are these the Masters of reason? or is this it they intend by the freeness of
of

of Gods Grace in forgiveness?
doth the Gentleman reproach
us for *mysterie*? sure this is *P. 19.*
mysterie, and *mysterie* of ini-
quity too.

He hath one touch more upon P. 19.
the old string at parting, namely,
That it is unrighteous to punish an
innocent in the room of the no-
cent.

Answ. Though this be fully
Replied to before, I shall yet
further subjoyn this, namely,
That by the common consent of
all Nations, in some cases, the
innocent may be made suffer
in the room of the nocent ;
for example, suppose a person
doth render himself a ho-
stage, for the security of the
faith of that state where-
of he is a member, (which he
may do, in that a part oweth
it self, unto the preservation
of the whole) and that State
whose fidelity he was bound
to

to secure, break their faith, the Hostage though personally innocent, being bound to Answer for the guilt of the State, may without any Unrighteousness be put to death.

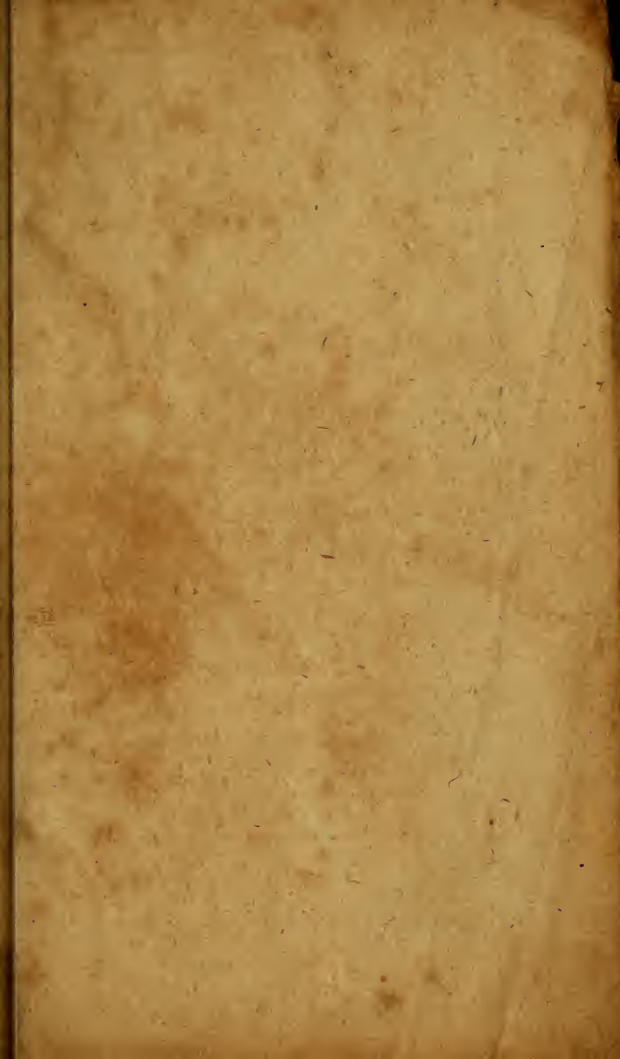
I have gone now through the Pamphlet, and have not omitted the least thing that is material, but whether the Answers I have returned be satisfactory, (I do not mean to the Adversary, for I know that sort of men too well, to have cause to hope any such thing of them) must be left to the judgement of the Reader to decide. I had thought to have presented the World with some few of the many unfavoury and blasphemous expressions, which the book is stuf with, but this discourse being already swelled beyond what I imagined, I shall only
mention

ention two or three. P. 12.
 e tells us it is horrible cruelty
 at the punishment due to us
 ould be inflicted upon Christ.
 nd in the same page, That the
 hole transaction of a satisfacti-
 , is Childish and Ludicrous.
 And p. 14. That the Phœnicians
 d Carthaginians in Sacrificing
 ew men (he should have added
 the Devil) in behalf of the
 ole people, came short of the
 uelty of God in punishing Christ in
 room. And p. 15. That it
 ould grieve a man of ingenuity,
 e be saved at that rate ; i. e.
 e be beholding to Christ for
 vation. *Ex ungue Leonem.*
 ou may know what the whole
 by a taste. That the great
 Teacher of the truth, as it is in
 us, would lead us into, and
 ablish us in it, is and shall
 the Prayer of the Author.

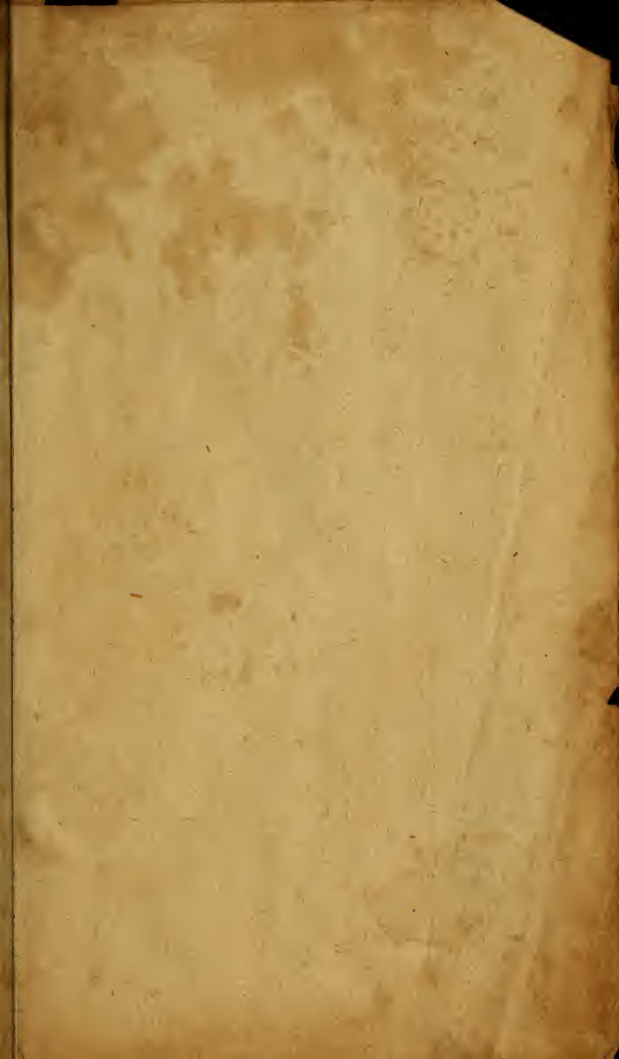
FINIS.

Reader, Besides several mistakes
in the misplacing of Letters and
Points, there are these which cor-
rupt the sense, which, that neither
thy self, nor the Author may be
wronged, thou art desired to
Correct.

P Ag. 3. lin. 24. read *by it*. p. 5. l. 2. m. *judicare*.
p. 8. l. 18. blot out *om*. p. 11. l. 17. r. *hence*.
p. 14. l. 7. m. *justificatione*. p. 27. l. 21.
r. ἀγιάζειν which is equivalent to τελειῶσαι. p. 37.
l. 14. m. r. *ant*. p. 140. l. 8. r. ἀνήμεγεν. p. 169.
l. 3. add *the*. p. 224. l. 12. r. *disserve*. p. 224.
l. ult. & pag. 225. l. 1. r. *unlß* instead of *for as*.
much. p. 225. l. blot out *as*, *ibid*. after *had*, add
either had sin of his own, or had. p. 226. l. 6. put
for. p. 235. l. 13. r. *man*. p. 265. l. 16. add *the*.
p. 267. l. 21. r. *instituted*. *ibid*. add (,) after *Wor-*
ship. p. 271. l. 12. add *it*.













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